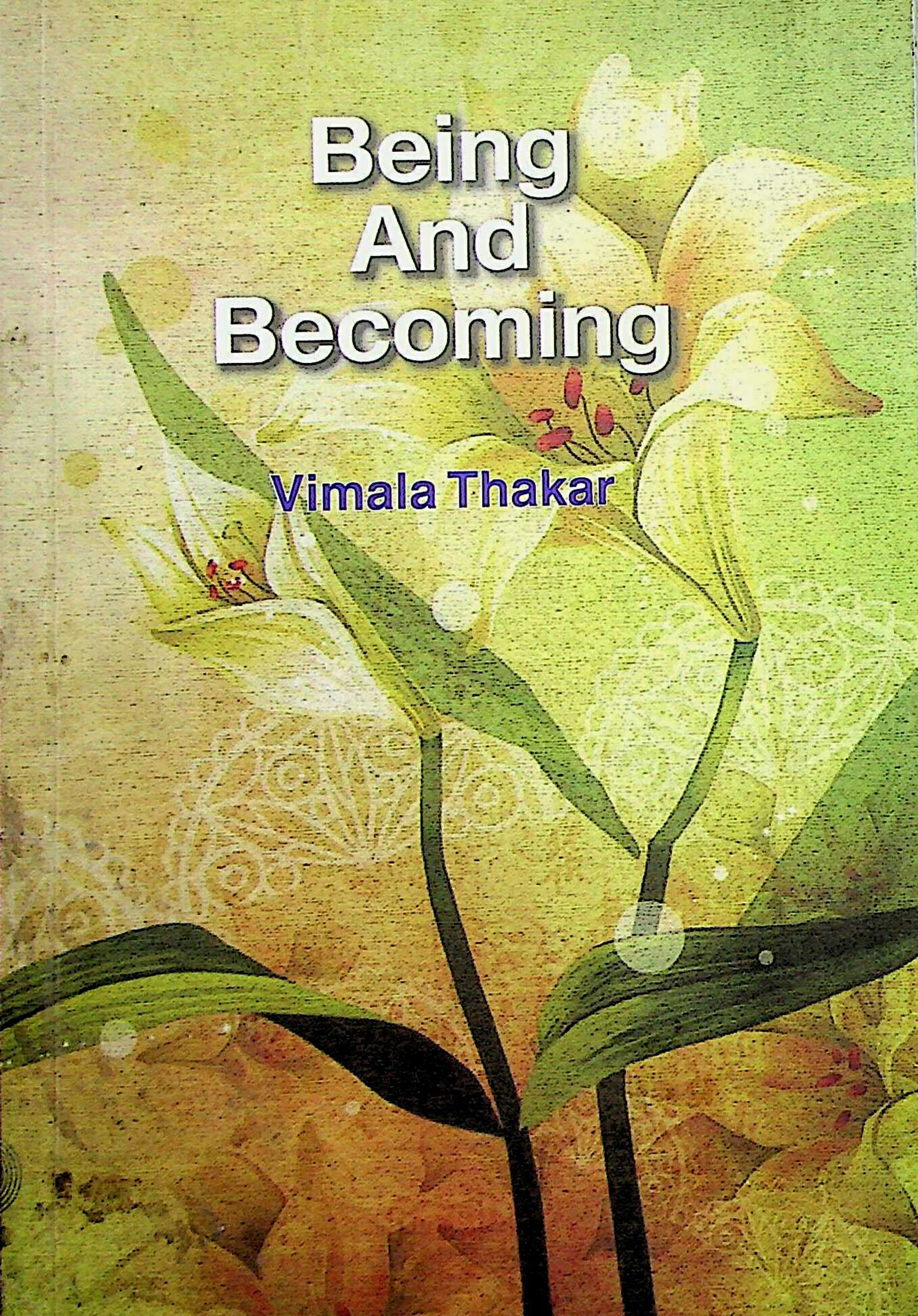

Being And Becoming

Vimala Thakar

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VIMAL PRAKASHAN TRUST

Being and Becoming
(A collection of talks in English by Vimala Thakar)

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EDITOR'S NOTES

The book gives some of the dialogues which took place at Dalhousie (India) during the summer of 1989.

These dialogues are a continuation of the classes held at Dalhousie in 1987 & 1988 which we offered to our readers under the title 'Himalayan Pearls'. Here, Vimalaji feeling intensely the urgency for an inner revolution, takes the enquirers with a merciless penetration and directness into the depths of the mysteries of Being and Becoming.

- Kaiser Irani

PUBLISHER'S NOTES

Being and Becoming was published in 1989 and was sold out very soon.

It was out of print for many years. Friends have taken opportunity to reprint this second edition.

We are sure this book will help its reader to dive deep into journey inwards.

Vimal Prakashan Trust
January, 2014

CONTENTS

1. The Organic Wholeness....................................1
2. Creator Free Creation..7
3. Reception and Assimilation..............................15
4. Relating to the Wholeness...............................24
5. Synchronising Movement of Knowledge and Intellegence..........................34
6. The Mysterious Creativity.................................44
7. Spontaneous Manifestation..............................56
8. Freedom at the First Step.................................69
9. Purification of Perception..................................81
10. Aloneness is the Movement of Unfoldment......94

All Books by Vimala Thakar...........................106

1. The Organic Wholeness

I don't know if what I am going to say this morning would be of my interest to you and yet it seems to me that it has a great relevance, a tremendous relevance to the nature of inquiry and exploration of the meaning of Life.

I wonder if you have ever observed the nature within yourself and around yourself ? By the word "nature" we imply, that which is not man made; that which has come into existence by itself, spontaneously, without the movement of motivations and the movement of effort. If any of you have thus observed the nature within and without, you might have noticed as the speaker has, that there is organic wholeness in which we live, of which we are born, in which we move and perhaps to which we return through the final act of death.

Life is an organic wholeness. Organic wholeness is not a mechanical totality, it is not an integrated whole. A mechanical totality is composed of parts which can be separated, which can be transplanted. The Mechanical totality has no dynamism of its own nor do the parts constituting or building up the totality have any dynamism of creativity. The totality is a dead totality and the parts are incomplete. They attain completeness only when they are attached to the mechanical totality, snapped away from the totality the part is incomplete like a spoke in a cycle wheel.

Organic wholeness has no parts, it has limbs, it has cells. Every cell has its own life and the cells can multiply themselves. A single cell in your body can multiply itself. The cellulor system has the creative energy. The parts of a mechanical totality have no creative energy at all nor does the totality have a creative energy to reproduce itself.

The organic wholeness constituted of cells and limbs is nothing but solidified energy. Innumerable energies co-existing sharing their creativity, relating themselves to one another. It is a marvellous mystery the organic wholeness; whether in your body, in the seed of a bunyan tree or the seas, the mountains and even the magnificent emptiness of space containing innnumerable energies.

Please do see with me that Life is not a mechanical totality nor is it an integrated totality built up as the scientists or philosophers build up their theories. It is not an integrated whole or totality built up by the human brain with cause and effect sequence. It has nothing to do with your human brain and theories of personal gods and goddesses, of creator and creation - all these definitions and descriptions and divisions are absolutely irrelevent to the mystery, to the wholeness of Life.

We say life is a mystery, not in the sense that it is illogical, irrational, unscientific - these terms have no meaning what so ever when applied for understanding the indescribable, immeasurable ISNESS of the organic wholeness, which is Life.

It is mysterious from another point of view. This organic being, the wholeness where every thing is inter-related, the being explodes into becoming and yet the process of becoming does not affect the inexhaustibility, the virginity and the majesty of the Being. You can refer back to the written history of humanity and you will find that this inexhaustible beingness or organic wholeness has been exploding itself into innumerable universes - your planets, Suns, Moons, solar systems of which Earth is only a tiny planet explodes itself into the form of trees, vegetation, minerals, water system, birds etc. Every exploded expression shares the creative energy and yet the wholeness does not become incomplete, nothing is detracted out of the beingness or the isness or the wholeness. I really don't know if you will be interested in seeing all this. It is something marvellous, fantastic that I am sharing with you this morning.

Do see with me this second characteristic of Life - that the process of becoming does not affect the quality of being. Neither the energy potential nor the inexhaustibility nor the virginity. If you have seen this with me, let us proceed.

The third characteristic of this mystery of Life, the magnificance of life is also equally fascinating. Every exploded expression returns back to its source - the source of the wholeness or the Beingness. Take a simple example. You take a piece of wood, burn it and you feel that the flame has vanished into the skies, the fire principle containing the flame has returned to the emptiness of space, it is not destroyed, it is not wasted. While returning to the emptiness of space, it has shared the heat and light with you. Because of the limitations of the faculty of sight you feel that it has vanished, it has not vanished neither is it destroyed. The wood burns, is converted into ashes and ashes go back to the earth. *Being - Becoming*. Being emerging into becoming and becoming merging back into being. There is emergence and merging back not creation and destruction.

If you are taking the voyage with me the fourth characteristic of the mystery, the majesty of Life is another kind of movement which you call the cycle of seasons : The spring followed by summer, the summer proceeding the rains, the rains followed by autumn, autumn followed by winter. There is a movement of cycle. Mind you there is no sequence, though there is a cycle. There is no continuity though they proceed or follow one another. The emergence and merging back - is a cycle movement, a circular movement. The seed sprouting, the sprout growing into a plant, the plant into a tree, the tree flowering, growing into a fruit and having the same seed. The cycle is complete - from seed to seed.

There is no mechanical continuity. The concepts of continuity and sequence are not applicable to the movement of life. It defies your maths, logic and rationality, and exists in its pristine grandeur. If you can see this with me then the question arises : What do we the limbs, the cells of the organic wholeness, the condensed universes do in our life ?

We cannot escape the process of becoming but we can learn to enter into the movement of becoming without its affecting the quality of our being. We can learn to enter into the movement of becoming without it mutilating, damaging or affecting the quality of our being. Spirituality is moving through the events of becoming, events of emerging and merging, events of the circular or cyclic movement without letting the movement touch the virginity of the Being.

From a child you have to grow into a young man or woman and then you have to grow into adulthood. During each period you will be visited by different moods in the mind and different energies in the body. Every growth creates a disorder inviting the creative energy to create a new order on a new level. Can we pass and can we educate the child to pass through these periods of life without letting the movement touch the virginity of Being ? This is the essence of spiritual inquiry, this is the essence of religious inquiry.

Can we learn from nature that every emergence of expression is the beginning of the process of merging back into the source ? If we can observe the movement of nature around and within our own bodies the fear of death will be completely eliminated from the human psyche.

Also we will observe that there is no repetition in nature neither in the movement of emergence and merging nor in its cyclic movement. Can we thus learn - living on this Earth in the midst of human beings and nature - to respond to every challenge of nature and human relationships without repetition without it becoming a mechanistic movement ? Can our responses to challenges be expressions of creativity and spontaneity rather than mechanical repetition of stored conditioning ? This is the challenge spirituality poses for every sensitive and responsible person.

2. *Creator Free Creation*

Life is a cathedral in which we dwell. 'The dynamism of the wholeness is the Diety in the temple. The movement of innumerable energies - born of the wholeness and taking place within the wholeness is eloquent with *mantras* for those who have ears to hear, and the eyes to see. In these sessions we share with you what we perceive in the cathedral, what we learn from the mantras - the eloquence of the innumerable energies - and what they teach through their movement. *Shiv Kul* is a place for learning and the English sessions are classes for advanced study.

Participating in these classes presupposes a little study, contemplation and a little sensitivity to receive without resistence of the ego with its likes and dislikes, with its judgments and evaluations - because what is being shared is very sacred. We would not say they are secret doctrines because 'doctrine' is an abdominal word but they are secret sharings.

Those who were with us on the last session and have cared to listen carefully let them proceed with us on the further verbal voyage. This voyage on the breast of eternity requires that you travel light, that is to say, you listen to the words, peel them immediately, assimilate the meaning and throw away the words as you throw away the peels of fruits. Words are like the skin of vegetable or fruits, they have no other importance at all. So one has to travel light.

Were we not talking about Being and Becoming ? The beingness of life has been called 'immortality'. That word might have to be thrown away by us, discarded by us, if we are earnest about exploration. Out of man's temptation and aspiration to measure the ISNESS of life, thought invented the measurement called 'Time'. Time is interpreted in terms of beginning and end. So the time-bound is called mortal and that which cannot be captured within the frame-work of beginning and end, which is not time-bound is called immortal.

Immortality and infinity are ideas constructed by the human mind. When you try to measure in terms of the concept of space - that which comes in the frame-work of your measurement you call 'finite' and that which defies your measurement you call 'infinite'.

This division of Life into mortal and immortal, finite and infinite is unwarranted, unscientific and is the source of many distortions and preversions in the perception of Reality. We are sharing this with you because the consciousness is cluttered with the acceptance of this division of Life as divine and mundane, immortal and mortal, infinite and finite - as if they are two different categories co-existing side by side. And this distorted, incorrect perception leads to futile efforts of giving up the mortal and running after the immortal, turning away from the human in search of the divine, rejecting the finite and aspiring for the infinite. The source of all conflict in consciousness is the acceptance of this conventional division which itself is an illusion.

The consciousness has to be purged of the authority of these divisions and their descriptions and definitations. The words 'immortality', 'divinity', 'infinity' merely indicate that the human measurements cannot take the wholeness, the dynamism, the inexhaustibility of Life into its fold.

We have seen the other day that there is no beginning or end but there is a circular and cyclic movement. There is emergence and merging back. Emergence and Mergence, if I may coin a word. And the movement of emergence and merging back into the source from which it has emerged is a circular movement.

We have also seen that the process of becoming does not affect the inexhaustibility or the homogeneity or the completeness of Life. Life equal to : homogeneous wholeness is not a mechanical or artifically built up totallity. The homogeneous wholeness of Life has a dynamism and that dynamism expressess itself in the explosion or emergence of innumerable energies. This has to be understood before we proceed.

In the process of becoming the no-thing-ness (nothingness) of life, the no-body-ness (nobodyness) of Life which is called emptiness is exploding into innumerable forms and expressions. The very variety of those forms, shapes, tastes, perfumes is staggering. And inspite of that inexhaustible variety of manifestations, expressions or explosions the ISNESS of Life remain whole, nothing is detracted from its wholeness.

If you take anything constructed by man and remove one part of one nut the whole structure cannot function - because it becomes incomplete. Out of the wholeness, innumerable variety of expressions have been taking place but the completeness, the wholeness does not get affected by the expression of innumerable variety. The quality of virginity of that wholeness does not get affected by the process of becoming.

Thus you will see what divinity implies. When you indulge in any experience - sensual, sexual, extra sensory - your whole system - neuroliogical, chemical gets affected by that experience. The virginity is violated by the process of experiencing. But the nothingness, the nobodyness does not lose its sacredness because it is as virgin today as it might have been millions and billions if years ago. Ofcourse these terms have to be used for communication. There is no repetition nor violation of virginity, the quality of wholeness does not get affected nor does the dynamism get reduced. The One emerges as many, allows the manyness to flower, to blossom and then merge back. And yet not a single emergence is a imitation or a repetition of another. The creativity and the dynamism of the wholeness of life does not get affected by the process of becoming.

Now the angle from which I would request you to look at Life with me is something fascinating and fantastic. The process of becoming, the movement of emerging as an expression, as a manifestation does not convert the wholeness into a Creator. The wholeness and mainfestations of wholeness are not divided. There is no creator and creation. It remains nothingness and nobodyness. It remains the grand emptiness, all prevading space.

Those who call Reality a creation and imagine a creator, are imposing upon Life their own ideas. Because in human life when you construct certain things you say that : This is my construction - that you are the constuctor; or if you compose a little music or poetry they call it your creation. Constructor and construction and then there is the motivation for creating or constructing - you see the complication.

The process of becoming or the process of emergence takes place without dividing the Reality into the creator and creation. Do you see why all the scriptures of all the religions will have to be brushed aside if you want to have a correct perspective of Life and learn from it. Acceptance prevents learning. Rejection also prevents learning, so let us not indulge in that vicious game of acceptance and rejection. I call it a vicious game because the moment you accept something, you are rejecting something else and those who feel that they are all out for rejection implicity accept something else. Acceptance and rejection, comformity and revolting are all futile mental exercises, unrelated to learning.

If the nothingness and nobodyness, the wholeness the dynamism and the virginity of Life does not get violated by the process of becoming, by the movement of emergence, by the movement of expression, is it possible for us to learn to enter into the process of becoming without psychological virginity getting violated, without our creativity, our nothingness and nobodyness getting affected at all ? That is the crux of the whole spiritual inquiry. Is it possible for us to acquire knowledge, store it in memory and use it when necessary without creating an entity within yourself as the knower ?

There is no creator in the whole of what you call 'creation'. In the cosmos there is not a cosmic creator as an entity, as a person having characteristics.

We are learning to have a corrent perception of Reality. There is no creator as a person.The nothingness, the void, the emptiness, the nobodyness in the space remains, inspite of the process of becoming in the same way can it remain here too ? Can you allow the knowledge to come into you and to go out of you when it is not necessary without leaving the scar of the knower ? You know 'knower' after all is a concept, an idea. It is not an entity. Your physical body is an entity.

Is it possible to go throught the movement of acquiring knowledge without creating an image about yourself ? And I dare say it is possible if you acquire and store the knowledge but you do not possess it. Then there is no possibility of an image being creating. The thing of use becomes a possession when you have the attitude of possessing it, of owning it, of being the owner of it. Possession is an attitude. Things do not possess, it is our attitude which creates possession out of things, animals, individuals.

This is the master key that one is talking about. To acquire knowledge, to acquire material possessions but do not possess. No acquisition should become your possession. Acquisition is a necessity to function in society and as a member of society - you are discharing your responsibility. But I want to own and possess and then I want to compare - if I have less or more than the person around the corner. Then I want to compete, to assert and then I become aggressive. It is the attitude of owning and possessing which is the source of all violence and wars.

Acquire but do not own. Use but do not possess and while acquiring learn from it. The process of acquiring knowledge intellectually does not of itself result in learning unless you are interested in seeing the meaning behind the words, assimilating the meaning with your whole being, then it becomes the substance of your whole being. It is learning that makes you wise not hoarding of knowledge. If you aquire just for using it without the attitude of owning and possessing there will be no burden, no tension in the nerves. It is the idea of owning and possessing, getting ready to fight against life, that generates problems and complications.

My friends, I'm talking about a revoluationary way of educating oneself. In this nuclear age, science demands that all our old theories about education, about economic sovereignties and national sovereignties be brushed aside. It is the idea of national sovereignty which creates international insecurity. It is the idea of national security which prevents one from having a global approach to the resources of the Earth and sharing them without any inhibition. Now science is going to create compulsions so it is an absolutely new approach- either you call it *sadhana* or you call it education it does not matter to us at all.

3. *Reception and Assimilation*

We are going on a verbal voyage for the exploration of the nature of Reality. We are living here in a serenely, peaceful corner of Indian territory and we are conducting explorations and experimentations in the laboratory of Life. If any one of us feels concerned as the speaker does about the future of humanity and about the future of the planet Earth, we have to re-question the nature of Reality, because the historical, the traditional, the conventional perspective of cosmic and individual life have not given us a way of living - individually and globally which would be harmonious, peaceful and equipoised.

Life is an organic wholeness, it is not an artifically structured totality, it is not an abstraction created by philosophers, it is a living being. Life is a wholeness having the quality of Beingness, of Isness. The traditional, the conventional perspective leads us to believe that this one organic whole has become many. The question of unity and duality has been there in every religion. Some believe that the one is the ultimate reality and others believe that the many is the ultimate reality. Now with your co-operation I'm questioning the validity of this fundamental perspective. To me it is absolutely wrong.

'The One' has not become 'Many', creating a dichotomy between the 'One' and the 'Many'. The Oneness has exploded into manyness. It is not One against the many. The Oneness and the explosion of the Oneness causes the emergence of manyness. After all the words 'One' and 'Many' are creations of the human mind. As long as you say the One has become the many you look upon the One as the creator and the many as creation. *There is neither the creator nor the creation*. There is only a wholeness of Life emerging into manyness and the manyness merging back into the Oneness.

Do you see this revolutionary approach to the nature of Reality would demolish all the religious structures that have been organised through centuries in the East and the West ? It is a structural crisis. You cannot develop a new psychology by retaining the old psychological structures, their beliefs, their credulity, their illusions, their theories.

There is neither the creator nor the creation, only an organic wholeness which has the dynamic creativity. And it is the Oneness that manifests itself into manyness.

I hope you have some time in your life to sat by the sea shore or banks of the river. On the breast of the river there are many waves but the water is the same and apart from the water the waves have no existence. The relation between the Oneness and the manyness of the cosmic life is literally as the relationship between the waves and the waters. The water has not created the wave, it is not the creator and when the waves merge back into the breast of the ocen they are not destroyed. There is neither birth nor death in Life, there is neither beginning nor ending in this life. There is a circular movement of emergence and merging back.

Moving from the perspective of cosmic life let us come back to our individual life. The Oneness that we are, has to go through the process of manyness. If you want to call it 'becoming' let us use the term tentatively - that one has to pass through the movement of becoming or the process of becoming. The explosion of the Oneness of life into manyness does not affect the inexhaustibility of that organic life. The manyness does not affect the virginity of the source.

We were questioning whether we human beings can go through this process of manyness or the so called movement of becoming without the quality of our being getting affected, multilated, damaged or violated in any way. This is the challenge that is facing humanity.

We are sharing with you certain perceptions which seem to be capable of pointing a way out of the blind alley where the human race is getting stuck up.

We can use the word 'becoming' or evolution as far as the physical structures, the biological structures are concerned. You can say the body has evolved from childhood into adulthood into old age and so on, but can that term be extended to the psychological realm and applied to consciousness ? There is acquisition on the physical level to satisfy the biological needs but is it necessary on the psychological level to acquire anything at all ? Acquisition leads to the sense of possession. The sense of possession leads to a desire for comparison and the act of comparison provokes competition. On the physical level you acquire food, provisions, - you have to possess them, to own them, to use them. There, the word acquisition, possession have some relavance. Psychologically why must we acquire anything ?

When a child goes to school does it have to acquire knowledge or can it receive knowledge ? When you tell the child that it has to aquire knowledge you are inhibiting the child with a conscious effort. It has to make an effort and acquire more than the boy sitting beside his or her side in the school and then store it into memory and use it very skilfully. So you are creating an inhibition at the age of

3 or 4 of acquisition, possession, comparison, competition, assertion and aggression. You are creating a war psychology, you are creating a psychology of conflict, by this kind of education.

Is it possible to help the child to receive the word but not acquire the word ? Acquiring, memorising, reproducing and evaluating the reproduction and saying the child has passed first class or second class is a rotten way of educating - destroying and benumbing all the creativity at the source. The fear of nuclear war does not haunt me but this crisis at the level of consciousness makes one feel terribly concerned about the future of humanity.

I hope you know the difference between reception and acquisition. When you take a meal are you acquiring food ? Your whole body is receiving the food. The masticating, the secretion from the various glands and the digestion - there is no acquisition. You receive and the inter-relatedness of various systems in the body converts what you have received into the substance of your body. Why not receive knowledge or the organised information ? And when you receive it, the whole system - the neuro-chemical system will assimilate it, as your body assimilated the food. The consciousness will assimilate what has been received and will convert it into learning, so that it becomes the content of your consciousness. Not the words that you have learnt, not ideas, not knowledge - all that is discarded. The words like the skin, like the peels of a fruit they are discarded, it is only the meaning that is received through the words.

If you so help the child to receive, the assimilation goes on within the child without the conscious effort. You don't need a conscious effort to digest the food, its the organic intelligence in the body that digests the food. In the same way the organic intelligence will convert what has been received into learning, and awareness would become the content of consciousness in place of knowledge. Then we won't have to ask the child to sit down in meditation for hours together to reach to that source of awareness, it will be at the disposal of the child right from the age of four or five.

We are concerned today with the revolution in the very meaning of the word education. Do you see there will be reception, assimilation, conversion and total holistic growth. It is not that your big toe becomes healthy and not the fingers of the hand - the whole body grows healthy and strong with the assimilation of food. In the same way the reception, the assimilation will result in a holistic refinement of consciousness. Awareness refines consciousness. Knowledge does not purify. It is understanding that purifies, it is understanding that illuminates, that enlightens.

If this happens, then a child can move from what you call kindergarten to university without becoming a knower or an experiencer or a scholar. Learning will become as natural, as spontaneous as receiving food and getting healthy. Unless these inhibitions of the concept of a knower, of an experiencer and a doer where effort is necessary, is completely eliminated from the psyche there will be no love and compassion, there will be no peace and harmony.

A hungry person takes a meal and the meal satisfies the whole body, in the same way learning satisfies the whole being. Look at the boys and girls coming out of university, are they satisfied in any way ? Have they any sense of fulfilment ? They carry the burden of information and knowledge and for years together they have to go on repeating. Is not that a humilating thing, to oblige the human race to go through these mechanical repetitive processes ? Is it a wonder that the minds have become repetitive, mechanistic and there is no vitality, no passion, no elegance of spontaneity, no majesty of humility in any one of us ? Is it a surprise ?

Something has to be done at the very source of perception, and one dares to submit that it is possible to learn to pass from primary school to university without developing that entity of the knower, the scholar, the experiencer, the doer, within. It seems to be possible that before the information gets structured into what you call knowledge it becomes understanding - that is my feel. No blocks are created. It is a structure-free and pattern-free movement of understanding. Knowledge is bound to create structures, and conventionally we have believed that such structures and patterns are necessary, not only for education but also in economics and politics. For example, blocks like nations and ideas of national sovereignity are created and then you talk about global sharing. How can that be possible with ideas of national sovereignity and security ? These ideas are really preventing global security.

It seems to be possible to go through the movement of receiving knowledge and receiving events by letting the events pass through you without recording it as an experience. Reception is effortless, assimilation does not require any conscious effort and therefore the movement of awareness is the result of that assimilation. It gets co-related to the movement of relationships which is your life - without your doing a thing, without your moving a finger. Health which is the result of the assimilation of food gets related to whatever you do, your physical movement has the energy of that health. In the same way your verbal, physical and psychological movement will have that vitality and energy of Awareness. You won't have to apply awareness to your relationships, it is not theory and application.

As health is the result, the consequence of mysterious interrelatedness of the biological structure, Awareness is the mysterious outcome of this complex process of reception, assimilation and conversion and both are the result of the movement of organic Intelligence which is neither yours nor mine but the nature of Life.

Do you see we are hitting hard at the creation of 'I' consciousness that noughty knot which no philosophies have dissolved and no religious practices have dissolved. Retaining the fundamental knot of the 'I' and the division 'I' and 'Thou' and 'It' and the whole psychological structure, this stupid race wants peace and love and compassion.

You see what kind of revolution is necessary. I may be Utopian but I think this is the way out of the blind alley. How can you ever create an economy for love, peace and harmony as long as your every perception and response is born of that limited source of 'I' consciousness, which knows only acquisition, possession, comparison, competition ? How can you prevent any kind of aggression on the part of the human being as long as you are laying the foundation of that assertion and aggression in education ? We have to begin with education because we have to function through that.

4.

Relating to the Wholeness

These are not public talks, these are private conversations with students of Life. These are communications with those students of Life who are undertaking a religious inquiry, who have seriously committed themselves, their whole life to the inquiry. Inquiry of what Life is, is an involvement of your whole being. Unless there is a readiness to dedicate the whole life to the Truth that is perceived and understood, verbal communication will get reduced to intellectual gymnastics, it will be an exchange of empty words leading nowhere.

Since thousands and thousands of years the human race seems to have felt a bit uncomfortable with the cosmic Life. It seems to have felt uncomfortable with the mystery of wholeness, with the mystery of the organic wholeness of cosmic life because the human race can not analyse the organic wholeness which is not composed of parts or particles. The particle physics which had reigned supreme in the second half of the 19th century and the first half of the 20th Century has proved a failure. In the ISNESS of Life there are no parts or particles. There are tiny wholenesses, dynamically, organically inter-related. Separated from the inter-relatedness they contain no meaning, no life. If Life were a totality composed of and constituted of parts the human race could have analysed and dissected the totality bit by bit. But Life is not a dead totality, Life is not a totality put together. It is a dynamic, organic, inter-related wholeness and there are numberless, uncountable, innumerable, tiny wholenesss in the ISNESS of Life.

As the ISNESS, the wholeness of Life cannot be analysed the human race feels uncomfortable. The human race would like to relate itself to the cosmic life but it has conditioned itself to relate to things outside itself, first by perception then by naming and identifying what has been perceived. Naming is its way of relating to the objective reality. The process of naming, the process of identifying is followed by defining, describing, evaluating what is perceived. When the human race can pass a value-judgement on what has been perceived, it is capable of saying 'I know what it is'. But the wholeness of Life defies such value judgements of the human race. Every discovery of the physicist, the scientist or biologist perverts the scientist more than before. Every piece of knowledge creates a new scale of ignorance because the human race has conditioned itself to relate to the objective reality by dividing it into cause and effect-creator and creation, beginning and end. And to the great astonishment of the human race Life is beginningless and appears to be endless. It is a causeless effect, it is a creator free creation.

And lastly the human race feels puzzled because it cannot measure the Wholeness. The third way of relating is to measure. Measure in terms of space, measure in terms of time, measure in terms of definitions and descriptions. Cosmic Life defies all your measurements and therefore the fear of what is. Rare are the human beings who have visited this planet occasionally, in by gone centuries, who have the elegance of humility to admit that Life is unknowable.

Life cannot be divided into the known and the unknown, it cannot be captured in the framework of definitions and descriptions - because millions of descriptions leave that which is described untouched and as virgin as before. The virginity, the inexhaustibility, the dynamism of Life has not been captured in any verbalisation, by any organized religion. The unknowableness of Life is called mystery and we have to live with the mystery of Life and death. We are born of it as the fish are born of water. We are in it. We have to move in relation to the cosmic Life, we have to move in and with the mystery and merge back into it at the moment of irreversible departure, which is death.

The only way left for you and me - the inheritors of a vast store house of knowledge, experience, philosophy etc. is to receive the information handed over to us by the past and peel every word in order to assimilate the meaning or the indication given by the word. Reception of the information need not get converted into knowledge. When the words are peeled, their meaning received and assimilated, it gets converted into awareness - a new content of consciousness. The content of the present consciousness, with which and through which we live is the dead past - because knowledge is dead. Knowledge has no life, it is sterile. And this past propigates itself in the present and conditions the future. In order to break this vicious circle of past propigating itself through our body, and establishing the guarantee of its continuity, in order, to mould and shape the future, we have to strike at the very foundation of our consciousness.

If this point is clear let us proceed to another point in our joint adventure, into the depth of life and flight into the space of emptiness.

As we live in the cosmos, in relation to the cosmic life, we live also in a man-made world. Until now we were talking about cosmic life which has not been created by Man, not shaped by Man's thoughts, not touched by Man's hand. All your civilizations and cultures have not succeeded even in touching the fringes of that sacred life. That which is self-created, self-sustained, which is beginningless and endless is sacred and the human race today, has lost the majesty of being aware of the sanctity of Life. It is the forgetfulness of the sanctity of Life which is the source of misery and suffering, violence and wars but that aside, we have to live in man-made world. Cosmos is an enclosure in which we are living. Within the cosmos the human race has built up a number of structures. Cosmic life is a pattern-free and structure-free ISNESS. No patterns, no structures, no cause, no man-made rules and regulations. The immeasurable, innumerable, unnameable indescribable cosmic Life has no structures.

Now the human race built up various structures as enclosure within the enclosure of cosmic life. If you look at the world - the world has a political structure - nations, national sovereignities and governments - that is one structure. And you built up a science called political science and the science of administration which varies with democratic, socialist and communist states, and like the games of hockey or tennis you even formulated rules and regulations which you call laws. You built up another structure which is called an economic structure, again with its independent laws, rules, regulations. And you proceeded further to condition the human brain. To cultivate those motivations for political life and economic life you created a structure called religion. Religions have had structures which are very stiff and closely structured. So there are the religious, political, economic and social structures. We have to live within these structures as we are born in society and have to move in society. Here the acquisition of knowledge and the retaining power which is called memory have a role to play. You study the different sciences and acquire information and with your genius which is creative energy, you findout the spots of blind alley where the humanity has got stuck up and explore if you can find out new ways, new constructions.

The structural crisis today is an invitation to demolish the out of date structures and build up new ones in the context that science and technology have created. So here the cerebral, the intellectual exercise of acquiring information, retaining it, is necessary. Please do see that the word 'retaining' is used not in the sense of owning and possessing. The sense of owning and possessing knowledge leads to the creation of dogmas. You receive the information, you retain it in what you call memory, and when you begin to use that intelligently there are no dogmas, no sects because you never lose the sight of the context in which it has to be used. Do you see ?

Here the knowledge has to be co-related to the context which is changing every day. The power balances in economic and political life are changing not only every day but perhaps every hour now. It is a tremendous speed with which we are moving. So sharp brains, sensitive memories and stamina for retaining facts are necessary because you will be co-existing with computers - the electronic brains. But the human being does not have to become a slave of the calculator or the computer. The human being is organically related to the cosmic life and has infinite potential of creative energy. Like the rays of the Sun, we are the rays of the *Supreme Intelligence*. There is no human being who does not have the potential of Intelligence in him or her along with all the conditionings of knowledge, experience and whatever you have inherited.

Your acquiring knowledge is the first part of educating yourself to relate to the Man-made word and cultures, but in this process is it necessary to create an image of yourself as the knower ? This is the second part of educating yourself to relate to the Man-made world and cultures - to relate without creating any images.

You have seen the first part very clearly, now we are coming to the second part where the human race has very knaively believed that you have to develop a personality, that you have to become a doctor, an engineer, a lawyer. You create an entity, an image of a business-man within yourself and you move around as a business-man, as a scientist - a crystallised entity.

It seems to me if knowledge can be retained without a sense of owning and possessing, no image gets created about yourself. Then you may have knowledge of ten or twelve languages without creating an image of yourself as a linguist. This is a new challenge in the field of education. Otherwise you will say businessman should have these qualities, politicians should have these characteristics and you identify with those qualities and say his personality is developed. Why to develop a personality ? Why to build up an identity ?

As you live in the house, you have to live and move in various structures - the schools, the factories, the offices, they are structures in which you are living. You don't become the house because you have built the house, you use that enclosure to fulfil your needs, in the same way living in society, sharing life with one another requires the structural enclosures.

The acquisition of knowledge, retaining it and using it in order to function as a member of society need not lead us to the building up of an entity, a crystallised, static entity within the body as the knower, as the scholar. It is a functional role, why involve the whole psychology in it ? This psychological structure where image-making has become a pattern of behaviour has to be broken completely. If we want to break the vicious circle of past propigating through us, this challenge has to be faced. The challenge of acquiring knowledge, experience and moving through relationships without creating images. Because an image-free consciousness like a thought-free consciousness has a pliability, it has no clots of opinions, assessments, value judgements. Innocency is the flow of consciousness where there are no clots at all. The movement of creativity not violated by mechanistic habits and their patterns that is innocency, that is elegance.

A person living in the man-made world, moving in man made structures has simultaneously the responsibility of relating to the cosmic life - and all these movements have to be harmonised ? The responsibility is to create a harmony within oneself and through the movement of relationships to create a harmony around oneself. Harmony is the essence of peace. Harmony is the perfume of love.

Every process of becoming narrows you down, it causes the shrinkage of your being. So education without the process of becoming. Education without the processof developing identities and personalities, retaining the innocency of one's wholeness, retaining the elegance of one's sacredness. It seems to me possible to educate ourselves so that the functional memory of the knowledge that you have acquired does not become a hinderance in the movement of human relationships. It is only when you have an image of yourself that the movement of relationships among the human beings becomes a problem. You know knowledge benumbs sensitivity if it is possessed, and if there is any sensitivity left it becomes compartmentalised. Poets are every sensitive when it comes to words but their sensitivity is a compartmental sensitivity. An artist, a musician may move their audience by their piece of sculpture or expression of music but spend a couple of days with them and you will find that their sensitivity does not percolate to any other layer of their life.

Unless we find a way of educating ourselves and the children, where this image-building occupation - building up your own image and building up images of other persons - comes to an end, unless we find a way of educating ourselves in a way which will never lead to any image-making at all, there will be no peace in the life of an individual or the global human family.

You know, we are in this room working on behalf of the whole human race - you and me, because we are the world, we contain within ourselves all the structures built up by the human race since eons.

Religion is involvement of your whole life - all the fields of action and all the fields of your thought - it is not mere intellectual exercise. Religions have been reduced to network of bondages and not a field for unconditional freedom and we are exploring what is unconditional freedom, what is living.

5.

Synchronising Movement of Knowledge and Intillegence

We said that the Cosmos is an organic wholeness and that the cosmos has 'BEINGNESS' or 'ISNESS'. Generally what do you mean by the word 'BEING' ? You call yourself a human being don't you ? What is your 'Beingness' constituted of ?

First of all there are a number of systems in your Being - nervous system, muscular system, glandular system. You have a number of organs which by themselves are systems - there is a cardiac system, a cerebral system. These systems are not put together by Man. Their wholenesses are constituted of cells and every cell in its turn is a 'Being'. The cardiac system has it own independent way of functioning as does the liver, the kidneys. When you say you are a 'Being' it means all these systems constitute a cohesive wholeness. The systems co-exist in what you call your body or being. They work independently of one another, yet they are related and dependent upon one another. There is a simultaneity in their movement and there is a spontaneous synchronisation of their movement. Please do see with me these details of life and living.

'Beingness' requires cohesiveness, organic wholeness. That wholeness may contain innumerable systems having their own Being whose movements are inter-related simultaneously and synchronised spontaneously. This is what is implied mormally by the term 'BEING'.

In the Cosmos there are innumerable Beings. Within your own body - the liver is a being, the uterus is a being, your heart is a being - vibrating in its own rhythm. They are not living mechanically, there is a rhythm but not a repetitive, mechamistic movement. If one can understand one's own biological structure it might give you the master key for understanding the mystery of Cosmos - because they are one and the same. You are condensed Cosmos - you are not only the world but on a minature scale you are the Cosmos. By observing the inter-play, the inter-action of innumerable cells in your body, the tiny wholenesses, the tiny beings living around in your body, you can understand the mystery of the Cosmos.

Let us be aware of the implications of the word 'Organic wholeness'. The implication of 'Organic wholeness' having the dynamism of creative energy is that it has no patterns and that it is not a structure put together by some creator sitting apart from the Cosmos. It has no structure and it has no pattern. Mind creates structures. Structures have a finality, they have a dead order. The parts of a structure can fall apart. You can assemble them and keep them together but the parts are not whole beings, they have not got the beingness or the wholeness. Structures have a finality and a pattern of behaviour.

I think the human race went wrong when it imagined that there were behavioural patterns in Life. The man-made structures have patterns of behaviour. To study the behaviour of mice and apes - putting them into cages and imposing upon their behaviour the idea of a pattern, has led the science of psychology in a wrong direction. I am sorry if it sounds like arrogance and if you feel that Vimalaji is hitting in all directions. I am not dishing out theories, just for your consideration I'm sharing the revelations perceived by your friend Vimala.

A dynamic energy has no pattern of behaviour, it has a rhythm. There are a number of rhythms, a variety of rhythms in the cosmic life. And because they are structure-free and pattern-free we call them a mystery. It requires tremendous alertness and sensitivity to relate to them, because dynamism implies, does it not, change. Change is taking place every moment, every second - either in the quality of expression or in the velocity of expression and even sometimes a transmutation in the content of expression.

That is why the great Buddha might have said *'Sarvam Anityam Sarvam Kshanikam'*. The wholeness of Life in a particular system, in a particular expression of energy explodes in what you call a moment and in the next moment there is a different expression.

There is a rhythm in the movement of cosmic life and there is constant change in the nature of this expression. You and I as human beings participating and partaking of that Supreme Intelligence or creative energy have the responsibility to regulate ourselves to that ever changing expression of Cosmic energy. In order to relate to the structure-free, pattern-free, non-mechanistic movement of the rhythm, you have to be alert and sensitive. No blockages in the path of Intelligence. You must have that unconditional, total inner freedom. The consciousness has to be purged of all the stiffnesses of credulities, beliefs, theories, dogmas handed over to us in the name of knowledge about God and Divinity.

Do you see why brushing aside the whole past and all the organised knowledge and experience about the divine is necessary ? There has to be the magnificient emptiness for the flow of the energy, for the flow of the creativity, for the flow of the sensitivity. For total inner unconditional freedom all that garbage of beliefs. theories, dogmas, likes, dislikes, prejudices, preferences have to be completely emptied. The Intelligence relates to the ever changing expression of Life around you and within you, because you yourself are the Cosmos. What is applicable to the Cosmic life is applicable to individual Life as well - equally if not more.

That is one aspect of our life, but the human being is not a one dimensional creature. Life itself is not one dimensional, it is multi-dimensional phenomenon. Let us now look at the other dimension of our life. While relating ourselves to the Cosmic Life we have another responsibility : of living with the fellow human beings and their man-made structures, where the repetitive movement of knowledge becomes necessary and where there is a pattern of behaviour.

We have to live in this man-made world. You may have to function as a teacher, as a farmer, as an industrialist and so on. You will go through those functions, using the functional memory, acquiring academic knowledge, retaining it in what you call memory and going through the repetitive, mechanistic movements. There has to be synchronisation between the utter freedom, sensitivity and structure-free, pattern-free behaviour in relation to the cosmos and this knowledge based, pattern based movement in relation to the man-made structure. These two movements have to be synchronised. Do you see the challenge ?

It seems to me that since ancient years, humanity made a comfortable compromise. If you are concerned with the so called divine, with god, turn away from world, be free of all responsibility, die socially. What is a sanyasi according to the tradition ? He is dead as a social member, he does not exist, he has no responsibility. When you take *Sanyas* and conduct the *Viraja Hom* you go through the ritual of *Atma Shradhdha*. You conduct your own *Shradhdha* and then you say *Sanyastam maya iti*. "Here I renounce my name, again you take water throw it in the river or lake or ocean and you say, "I am renouncing hereby the name, the family, attachment to the form, to knowledge, 'I' am dead". So they turn away from the responsibility of acting in the limitations of the structures and patterns. They leave the house, give up wife, child, family and go to the forest. Some others who were more clever, they said study the scriptures, talk about them, talk about the Divine, sing *Bhajans* temporarily, and then come back and live in the world, in the worldly way. You know what is wrong in India - it is this fragmentation. Inspite of talking about non-duality they fragment life - discarding one aspect of it. Whereas in other regions of the hemisphere the majority said : only what is visible, tangible is the real. God, Divinity remained an idea for them. They focussed all their attention Physics, Biology, Medicine, Technology. They considered only that which is experiencable by the senses, that which is graspable by the brain and the intellect as real. You see they have their problems as the Indians have their own.

As we were trying to explore the way out of the blind alley in which education is stuck up, we are exploring this morning if there is a way out of the blind alley or the stalemate in which we are struck up as individuals.

Is it possible that the syncronisation between the two movements - the cerebral movement and the movement of Intelligence can take place within us simultaneously ? To be with the cosmic rhythm inwardly and physically / biologically to move with the patterns, with the structures. Rejecting the structure is not freedom. It is neither to be accepted nor to be rejected. You have to reconcile with the limitations.

When the knowledge is retained without a sense of ownership or possession or without getting attached to it then the movement does not become a habit. Man likes to travel to Mars, to live in space but the moment you start talking about an entirely alternative way of living, an alternative perspective of life, an alternative psychology they get disturbed. They ask : How can this be possible ? Simultaneous, synchronised movement of knowledge on one dimension and of intelligence on the other. Moving through limitations in one dimension and enjoying unconditional freedom on the other.

The crux of the issue is to move through the patterns and structures without psychologically identifying with them, without getting attached to them. Living through the patterns and structures without getting scratched in any way. You use the structures, you move through the patterns. There is no identification with them, you don't try to suck any pleasure out of that movement or you don't shrink away because of the fear of pain but you move through them as a responsibility - elegantly. As you cook the food in your kitchen, you cook the knowledge - whatever you have acquired in your own being and use it when necessary. Where is the bondage then ? And where will be the need of talking about liberation or enlightenment ? Horrible words : 'Bondage' and 'Liberation'.

Where would be the bondage if you learn to acquire knowledge, retain it but not own or possess it ? If you move through the structures and patterns without identifying ? It is only identification that leads to habit-patterns. Unattached, unidentified you can move through the political, the economic, the social and all other fields of action without a scar of experience being left behind on your psyche. Except for the functional memory no other psychological memory at all is necessary.

You can now understand why this religious inquiry is an inquiry into holistic revolution. Nothing less than a holistic revolution in the psyche, in the perspective, in the style of living, in the psychology is going to help us to resolve the problem. The human race is standing on the treshold of the 21^{st} century, so we have to resolve the problems, meet the challenges created by the 20th century's development of technology. We have to reconsider the perspective of life.

As you have no psychological memory of any experience there would be no suffering. Pleasure and pain would be there because they are the reactions of the biological structure but there would be no suffering, there would be no misery. It is the psychological memory of things happening in relationship with other human beings and with birth and death that lead to what you call suffering and misery. Religion is ending of all psychological suffering, it is ending of all misery - not pleasure and pain, they are going to be there. You live in the body, the body goes into the heat in Delhi or Bombay and the body says it is very painful, it goes to Simla or Dalhousie and it feels a very pleasant sensation. Pleasure and pain there will be, but no likes and dislikes, no preferences and prejudices, no obsession and no attachments, no psychological memory.

Total emptiness enabling you to have the pliability to relate to the ever changing rhythm of the cosmic life. You see the whole cosmic dance taking place in your being. The dance of movements on the breast of unchanging ISNESS.

Emanations of forms, shapes, figures on the breast of Emptiness.

Life is an organic wholeness, it is a dynamic Beingness. I have no ready - made words, I'm groping, I'm exploring with your co-operation. A pattern-free, structure-free, cohesive wholeness, containing innumerable living systems, moving within itself, - that is your life. You talk about cosmic life but you have the same thing in you.

Inwardly you live structure-free, pattern-free and outwardly you live in the human society, wihin the man-made structures, behaving competently, elegantly. Neither accepting nor rejecting the structures or the patterns but moving through them as a necessity. Emphasising the one, identifying with the one, will result in indifference or callousness to the other, and the balance would be gone.

Harmony would be the perfume of that inner equipoise. Peace would be the perfume of that inner harmony. Fearlessness would be the perfume of that inner unconditional freedom. I hope these are not mere words to you, we have been diving deep into the phenomenon of Being and Becoming.

6.

The Mysterious Creativity

Life is a cosmic dance of formlessness manifesting itself into innumerable patterns of forms and the forms having played around in space of nothingness merge back into the formlessness from where they had come. The formlessness, the nothingness, the emptiness of space seems to be creativity - that creativity is called Being or Beingness.

It's really a mystery how the formless empitiness of space contains creativity or rather is creativity. Let me withdraw the word 'contains'. It is quite a mystery how the seed is the whole tree, and it has an urge to manifest the 'treeness' contained in it. As the seed becomes a sapling, as a sapling grows into a plant, plant grows into a tree, the tree grows into a flower or a fruit and the fruit matures into seed - so the seed goes back to seedness. In the human body the creativity condenses itself in the form of some fluid and the inter-action between a man and a woman and the creativity in their body lead to the re-production of whole human being. The formless, shapeless fluid contains a whole human being, inter-action with the creativity in the mother's womb, in the mother's body. In the mother's body the fluid manifests the form concealed in its nothingness.

When we use the term 'Being' or 'Beingness' we are implying a mysterious creativity - not created by human thought or human hand but it is a self-created self-sustained mystery and this creativity seems to have a spontaneous urge to manifest its substance. So there is creativity, a spontaneous urge to manifest its substance, and the movement of manifestation.

The manifestation does not condition the 'Beingness' The manifestation does not limit the 'Beingness' or the creativity. Rather the expression or manifestation is a liberation of the creativity concealed in the Nothingness of the formless Being-the formless '*Isness*', '*Beingness*' - please be very careful and be very alert to accompany me on this steep ascent. It's going to be an act of ascendance this morning.

Self-created, Self-sustained creativity has no form, it's the formless, empty - nothingness of space. It manifests into forms not because of any motivation. Motivation is the privelige of the human race. There is no cause, there is no motivation, there is no force outside it to compel or oblige it to do so. There is no need for it do so. It seems to be its nature - an urge built in the creativity. Manifestation liberates the wealth, the richness, the grandeur, the majesty contained in the nothingness.

There is no process of Becoming, in the sense we understand the term in relation to our socio-economic and political Life. In the beginning we had used the words 'Being' and 'Becoming', we are going deeper or we are soaring higher. The creativity and its manifestation, the movement of expression is not a process of becoming. Becoming limits and conditions, manifestation liberates.

The fluid, the creativity condensed in the human body, the creativity as a substance of that fluid, the formlessness there - is our Beingness, is our ISNESS. It is the existential essence of our being 'Life', 'creativity', 'emptiness', 'space', 'void' - whatever term you wish to use, to denote it or indicate it.

We are that creative energy - that formless nothingness which was the fluid in the father's body and mother's body - that creativity had manifested itself into this form. It has not become, it has *manifested*. That is the essence of our life, that is our Reality. That nameless, formless, shapeless nothingness - that creativity contained in the fluid, that is the essence of, that is our being or beingness. Please do see this. It unfolds the child, the child unfolds the boy or the girl, which unfolds into an adult. It is a process of unfolding, of manifesting the substance, of expressing the substance. Because we measure it by "time", we call it evoluation and there is a theory by persons like David Bhom, the famous physicist of involution and evoluation. But as far as one can see it, it doesn't seem to be evoluation. It is a *manifestation*. Because the human being has created a measurement of time, it measures it in terms of years, months and says it is 10 years or 80 years old. It is your calculation grafted on the essence of life. If you can see this with me then you can proceed with me further.

The form from the girlhood or boyhood grows into womanhood, adulthood old age - not the creativity. The creativity was neither a girl or a boy. It is not old. It is not 80 years old or 45 years old. It is as it has been and the urge for manifestation or expression is there in the creativity till the last breath. It expresses itself through the eyes - what you call perception. It manifests or expresses itself through sound - what you call speech. It expresses its existence through touch, through the movement of the limbs - it is an expression. Expression is not becoming, expression is *unfoldment*.

One is trying to share with one's colleagues something rather important. These are the two aspects of our life - Nothingness - Somethingness, Nobodyness - Somebodyness. Because you have the form of a body, you have the urge to express. Please do see this. The urge is not a condition created by human civilization and culture. One has not been induced, obliged, compelled. The whole process of what you call growth was there in that nothingness. You measure it and you call it progress, you measure it by time and you call it evolution. It is your business but when you look at it without the measurements, without your judgements and values you see a nothingness expressing into a somethingness.

The ISNESS, the urge, the creativity, the manifestation, the emergence and then what you call 'mergence' - it goes back and merges. Merges into ashes, into the earth, the water, the fire, the space. This is the cosmic dance of emergence and merging back. It is not a drama of creation and destruction. It is a dance of emergence and merging back. There is nothing like destruction in nature. It is again a construction of the human brain. It cannot imitate creativity so in the effort to imitate it has developed the process of construction and destruction.

The form is born of the parents, in a family in New York, Tokyo or whatever. It now becomes the daughter or the son of so and so. They are the parents and you are the son or daughter. Because of the body and the form there is the relationship now of parent and child. You have become the son, the brother, the sister, the father, the mother independent of that creativity and its movement of manifestation. The human race has conditioned itself by the movement of relationships. It has to give a name, identity - otherwise it cannot relate itself. The child born is "my son" - it is the way you relate. By the process of relationships you are conditioning that which is born : by name, by a sense of ownership and possession, by identification - that it is yours.

This is the way conditioning begins and then you expect that human being to behave as your son, daughter, rise up to your expectations, fulfil your ambitions - see the process of conditionings ! But you are not living alone, you are living in society. Sociey is expecting its members to behave in certain ways. So they have a network of relationships. This is economic relationship, this is political relationship, this is family relationship, this is functional relationship. Naming, identifying, owning, expecting. So the manifestation of Life becomes the mother, the sister, the son, the daughter, the member of society. It is christined by priests as a Hindu, a Christian, a Buddhist etc. Besides naming and identifying by the parents there is again identifying in the name of religion. You become a Hindu, you become a Muslim, a Christian, a Buddhist and if you were born here you become an Indian.

You see layers after layers of naming and identifying are grafted onto the psyche and you are expected to identify to that name, to the code of behaviour and the expectations of religious priests and the social and political hierarchy. They oblige you to become. There is no urge, but they cultivate the needs in your psychic structure. They teach you how to be ambitious, they teach you how to assert, they teach you how to compare, to compete, to resist, to attack. All this is taught. The defensive mechanism is fed into you. So you are conditioned to become a Hindu or a Christian or an Indian or Communist. The sex urge is built in the body but in order to have a order you create a conditioning of a husband and wife and family as a unit. These are all man-made arrangements.

The process of becoming in social life, in family life is the result of needs, wants, norms, criteria, identifications fed into the system. They are a foreign element, a foreign thing grafted on the form.

Every relationship limits you, conditions you. This is not emerging and merging back, this is accepting the authority of the process of naming and identifying. It is accepting the authority of organised, standardised norms and criteria and then making an effort to conform, to approximate your behaviour, your every movement to them. There it was creativity, an urge to manifest - emerging and merging back - the Cosmic dance of Supreme Creativity or Intelligence and here it is the man-made world.

As soon as you become somebody, that is to say the form, you have come into the world of relationship, which is limitation and which you cannot escape. Look at the destiny - you cannot escape the realm of relationships, you cannot escape being victimised by conditionings and relationships. You have to go through them.

In the systematisation of concepts, standardisation of norms and criteria and developing codes of conduct etc. the human race upto now has miserably failed in evolving relationships based on freedom, love and compassion. So there is exploitation. Every assertion becomes aggression and aggression leads to violence. We are a violent human race today plundering the planet, plundering one another, self-centered, isolating ourselves in the prison of our ego. We could not make a good job of it. Nothing wrong in the process of naming, identifying, developing concepts or symbols and using them. There is nothing wrong in it but somehow the human race failed and therefore the organising of relationships is full of so much misery and suffering. It need not be.

You and I as enquirers can realise that this is the limitation in which one has to move. Does not the house limit the freedom but you have to accept the limitations of the house and use it. In our multi-dimensional life we as the rays of the cosmic intelligence have to be aware of that existential essence of our being and we have to remain rooted in it.

One has to live in this man-made world of concepts, systems, structures etc. What do you do with that ? How do you retain your sanity in the insane structures ? How do you retain and sustain your inner equipoise in the imbalanced structures ? How do you retain your innocency, your peace and love and freedom in the violent society around us ? If there is a possibility to move out of the structures completely and accept a social death which is *Sanyas* then the question does not arise, but there is no possibility for you and me to escape from the structures so that is ruled out for at least 99% out of 100. There are very few who do not take up a job or be in an office for 8 hours a day for 40 years of their life - 91 persons out of 100 have to move through this.

How does one move through these complications ? I have to take education, go to college and become a scientist or lawyer or whatever. I have done that. I have accepted this limitation, this burden of knowledge stored in memory in order to earn my livelihood. Either that or I move to some village, in some country and do agriculture on a small piece of land and live in a very simple way. If I can't do that then I get a degree and get a job. I do it, I am reconciling to it. There is no urge for it. Please do see this. There is not an urge to express, there is no ambition perhaps even to become a successful lawyer, doctor, scientists. But it is inevitable for me, I cannot function otherwise. For functional purposes I become a graduate. Like the house structures you build and live in though you enjoy the mountains and the trees, you don't live under a tree all your life.

After having accepted the structure and equipped yourself, you enter the structure in a very simple way. In this violent society let me keep my needs to the minimum so I don't have to go very deep into the monetary structure. The simplification of physical needs safeguards you from being victimised by the industry of advertisements and the industrialists who earn money just by proliferation of consumer goods. We have to be very alert. Being aware of the essence of Life - that pristine creativity and its dance of expression - emergence and merging back - knowing that death is there at your door step with you. Death is there, so there is no use getting entangled in these futilities like proliferation of needs. Not because you are a *Gandhian* or a *Sanyasi* but simplification of your needs is the way out of the complications of this violent, unjust, exploitative, economic structures. Simplicity is the way out of complexity. So you minimise your needs.

And secondly you never ever compare yourself with any one else. You don't decide your needs by looking at what the person around the corner has. His idea of needs may be quire different. Along with simplification of physical needs you are simplifying the psychological structure. If you compare and compete you become aggressive and violent and begin to exploit. You are then back into the trap of the society - whether in India or USA, Russia or China. Instead you tell yourself "I am not going to compare. These are my needs and for that I go and work. There is no other psychological involvement with the society.

If you are a religious inquirer, if you want to live religiously, if you want to be in tune with the cosmic dance of which you are born and in which you have to move and into which you have to merge back - if you are interested in that - then not only simplification of the physical life but simplification of the psychological life also is a must.

For simplification of the psychological life you start by not accepting the authority of the concept of acknowledgement, acceptance, appreciation by others. If you accept the authority of all these concepts of acceptance, acknowledgement, appreciation by others you are going to have a psychological bowl in your hand of begging around for acknowledgement, acceptance and sympathy. You will never have the roots in your own being. You will hand over the initiative to other people and your peace and happiness will depend upon how others behave and on the reactions of other people, on the judgements of other people - not on the quality of your being. Is not that the source of misery and suffering in life ?

This is not a class for discussing socio-economic problems, that is why I have not mentioned that such structures have got to be changed, I imply it. Such structures have got to be changed, revolutions have to take place. Man has been busy changing the structures but the misery is he doesn't change himself, therefore even the best structures get misused and abused in the hands of imbalanced, exploitative, assertive human beings. But that aspect we are not going to discuss in this session, here we are concerned with your life and my life and how we are going to live.

You use the socio-economic structures without getting victimised by their encumberances. You move very simply. We the human race are not one dimensional creatures, we are multi-dimentional creatures. We have to live in this cosmic dance and the man-made world simultaneously, synchronising the movements. When there is simplicity, when there is non-comparison, when there is non-aggression you will find the synchronisation of your movement in the man-made structures with your movement in cosmic world taking place.

7.

Spontaneous Manifestation

I hope some day you will say : "Vimalaji we don't need talks we have come here to be together with you in the ecstasy of silence."

We were saying yesterday that the formless emptiness of Life has an urge to express or manifest itself. The oneness of life manifests manyness. It does not become many - it manifests manyness which seems to be the content of oneness.

We are going to look at the words 'Spontaneity', 'Urge', 'Sacredness' and 'Innocency' this morning.

Spontaneity implies does it not that there is no cause or motivation behind the movement ? There is no effort behind the movement. One of the fundamental mistakes of the human race has been to extend the intellectual activity to the realm of the Divine. The human race has made futile attempts to capture the Divinity, the organic wholeness, the mysterious inter-relatedness of that which is manifest, into the framework of human logic, thought structure, law of causation etc. The limited cannot perceive the limitless, the conditioned has not the sensitivity to feel the unconditioned and unconditionable. A structured thought mechanism can not have the intelligence to perceive the structure-free pattern-free essence of Life.

When we say that Nothingness, nobodyness which is the content of space or emptiness seems to have no "urge" to manifest itself, the "urge" is not a motivation. Please do see this. The thought structure through which we function requires the impulses and instincts that are built in the biological structure to mobilise the sense organs and move them towards their respective objects. But the Divinity of Life knows no motivations. There is not a conditioned, structured mind there, which would require a motivation and an effort, a direction, a calculation, a cause-effect relationship. All these simply cannot reach and enter the sacred Emptiness or the nothingness of the essence of Life. "Urge" is not motivation, the urge is not the cause. You cannot analyse the movement of wholeness or dissect it and divide it into cause and effect.

'Spontaneity' is a motive-free movement, it is effort-free movement. Spontaneity has no thought content therefore you can call it innocency. Inccoceny has no thought content and therefore no motivation.

We call Life Divine because there is no thought content in it. We call Life and its movement Divine because there is no effort in it, no structure in it and therefore no repetitive mechanistic movement in it.

Spontaneity, the movement of spontaneous urge to manifest is beyond your framework of logic and laws of thought structure. It is a movement of Intelligence that has no thought content at all. It is the movement of Intelligence which has no past and no future. If somebody says : "Why does Life manifest into manyness ?" With all humility one would say : "It is a wrong question. It has no relevance to the realm which is beyond time and space, which is beyond verbalisation." A word is born of sound. Sound is born of Silence. You can reach back to the source of sound that is Silence but no word can describe what Silence is. Do you see my point ?

You cannot describe the source of your being. You cannot describe the quality of Light - we are not referring here to the sunlight or candle light - but the Light that is self-created and self-sustained. The Light which radiates from the Emptiness, in the Emptiness. The Light of Intelligence, the Light of Awareness. You cannot describe it. No similes and analogies are relevant. Can you describe or even define what Love is ? Love - that perfume of Intelligence. Love, which is the perfume of spontaneity. Love that radiates from the wholeness of your being. When you live in the wholeness of your Being, Love is the radiation of that wholeness. It does not exist apart from Wholeness apart from Intelligence. As beauty is the light of innocency, love is the light of Intelligence. You cannot describe it.

There is no process of Becoming as far as the cosmic life is concerned. "Why do manifestations emerge and why do they merge back ?" - is a question that has never been answered and shall never be answered. It is a question that is relevent within the realm of thought and not beyond.

The ancient Indian *Rishis* and *sages* were aware of this and therefore they used a very charming word to gratify the so called intellectual inquiry of scholars. They say it is the "*Leela* of the Divine". *"Leela"* is a play. A child plays spontaneously even without your teaching, without motivation, without wanting to gain anything from it, like you hum or sing to yourself, it is an unwinding of your Being, you express the music within yourself. *Leela* is a causeless movement, a motive-free movement. The word 'play', 'playing' has not got the depth to express the various nuances and shades of the word *Leela*.

A person has a biological organism to live in and to live with. This biological organism is not a mechanical totality like a robot or a computer constructed by the human brain - it is not a machine. It is not static. It is condensed creativity, it is a minature of the cosmic life, as mysterious as the cosmos. The *Rishis* had two beautiful words to describe it - microcosm and macrocosm. This human organism was called *Pinde* or microcosm and *Brahamande* or macrocosm. The individual body is called *Pinde*. *Pinde* means an organism, a miniature of the cosmos. *Pinde thatha Brahmande, Brahmande thatha pinde*. *Brahmande* is the Cosmos. *Brahma* which is ever growing, ever manifesting. *Anda* is an egg, egg shaped, unbroken.

One has to live in this mysterious, biological organism where the inter-relatedness of cosmic energies is manifest. We have to live in this mysterious inter-relatedness of an organism which is clothed in flesh and decorated by muscles and tissues, arteries and nerves and having organs like the heart, the lungs, the liver, the kidneys. It is marvellous how they inter-relate and how with efficiency and competence this biological organism analyses the food you eat and converts it into so many chemicals, minerals, vitamins and converts it into plasma, water, flesh. One who observes oneself and understands oneself, understands the cosmos. Self understanding is the master key to the mystery of cosmic life.

We have to live in and with this biological organism. It is a marvellous abode but we graft the thought structure, the conceptual structure on the biological organism. Biological is an organism but thought is a structure put together by human efforts. A psychological structure which has been analysed into unconscious, subconscious, individual-collective with various racial, religions, cultural designs and patterns. In that structure there is no inter-relationship. It is inter-connected like you connect the wires when you construct a motor car. Man-made world has connections in the structures and they have a kind of finality about them.

Within the biological, the organic structure the human race has constructed a psychological or a thought structure With the help of languages, gestures, codes of conduct, behavioural patterns - a marvellous complicated, intricate world is created. You have to live in it.

Biological organism has its own impulses, instincts and tendencies similar to the cosmic ones - which are not man-made originally. But the psychological structure cannot exist by itself so the human race conditioned the nervous system, the chemical system, the sensual system, the glandular system - this is what you call your culture and civilization. Emotions are conditioned when to flare up, when to become subdued, when to get depressed, when to get excited. If you do not interfere with the biological organism there is appetite that permeates the whole body. It is not a conditioned instinct. But those who are not acquainted with the biological organism, who have no love and respect for it, they impose their emotions and muffle the appetite and say we do not feel hungry. I'm not going to eat because somebody has insulted me, because the ego is hurt. I'm not referring to the imposition. I'm referring to the beauty and ecstasy of the biological organism. Take sleep, you do not create sleep, but you interfere with the cosmic minature in which you live - the biological organism by keeping awake till late into the night because there is a TV programme to watch. The marvellous darkness which descends upon the earth, which you call night is not respected. It is meant for rest, but we burn bright lights and keep awake. You are violating, interfering with the rhythm of sleep - that is a different matter - but sleep by itself, sex impulse, instinct by itself is something very sacred. It has an urge to manifest and express as the cosmic life has, but we have not allowed the sancity of the life even in our biological organism to remain.

The sancity of our biological organism is violated, the rhythms are interfered with, and therefore there is suffering. There is no misery and suffering in life as it is, but there is nothing but misery and suffering in the man-made world, - individual or collective. We don't know how to relate to the biological organism, how to respect it.

Pain and pleasure is natural. If there is extremely cold weather there will be a sensation of pain in the body, but human mind creates suffering out of pain. Pain comes and goes, pleasure visits you and subsides. But out of pleasure you create attachments, wanting to repeat it. Out of pain you create fear. Pain and pleasure are unavoidable, they are reactions of the organism to the heat, cold, dust, rains etc. Pain need not result in suffering. Pain is in the body but the 'I' the 'ME', the 'EGO' identifies with the movement of the pain or pleasure and says, "I have the pleasure, I have the pain." It is the identification that creates the suffering.

There is the psychological structure and we have to live in it. In that psychological structure there are movements like thinking, feeling, reacting, imagining etc. There are all faculties developed through centuries by the human race and they require a motivation. A motive to act, a motive to speak. Cause-effect relationship is a conditioning which we have created. We created the idea of psychological time and then the idea of continuity. These are all parts of man-made structure. There is totality of the structure but there is no wholeness in it. That which is put together, that which has parts, which can be analysed is a totality. That which cannot be analysed, synthesised or put together, which cannot be torn to pieces, is wholeness. In the totality of thought structure there is no purity, no innocency, no sacredness. Every movement of the mind or brain is a movement of effort. It needs a motive. Mental structure has no spontaneity.

The mind cannot say I have an 'Urge'. Urges are beyond thought. Mind has a desire, a feeling, a sentiment, a wish, an ambition through which the mind or brain operates, and there is an effort - no mental movement is possible without a motive or an effort. The movement is conditioned by the motivation and your psycho-physical system is conditioned by the consequence of your action. There is conditioning at the beginning and there is conditioning at the end in the way we live - in the thought world and the sensual world.

I want to go back to the point where we started that : when a person living in the biological organism utilising the psychological structure, inquires what the mind is, what thought is and gets acquainted with the actual faculty - observes it and sees the limitation, the repetitions, the mechanical and artificial structure of totality - the whole limited realm in which it has been functioning, will that mind leave this super structure behind by non-action ? It may sound contradictory, but it is the non-continuity of mental movement, non-action of the thought structure that results in leaving all this behind. It is not action that causes it, it is non-action that causes it. The whole orbit of the artificially structured thought is left behind. Then one dives into silence. You being with the biological you have to move in the psychological because you are born in a cultured, civilised society and now there is the transcendence from the psychological structure. Motivations, efforts, directions, fruits, rewards all that is left behind.

When that is left behind the intelligence contained in the empitiness of the consciousness is awakened by the push of the non-action, then the Intelligence perceives this mystery of nothingness manifesting into everythingness. With that perception, the identification with the artifically structured thought mechanism comes to an end. Misery and suffering come to an end. Religion is the ending of misery and suffering.

If a person has left all this behind through non-action, non-movement and silence then there is the intimate encounter between the Cosmic Life which is contained within and by which you are surrounded. There is an intimate perception, an intimate encounter and the identification drops instantaneously like the autumn leaves leaving the trees and falling effortless silently, painlessly to the ground. All the identification is gone.

This event is called merging of the consciousness with the cosmic. The 'I-ness', the 'Me-ness', the sense of Ego all that evaporates. The structure is there as the body is there, but the identification is gone. The body is there, the appetite, the instinct for sleep is there but the illusion of separateness with which there was an identification as a result of conditioning of centuries - that is no more. The so called individual consciousness merges into the cosmic. The drop has gone back to the ocean. The ray has gone back to the sun. The dust has gone back to the dust. Is not that what happens when you die and your body is cremated ? In the form of ashes you go back to the earth.

The merging of the consciousness need not result in falling away of the body. Consciousness has no form, it has no content, as soon as it got bathed in waters of silence you call it merging because it has no form, it has no content but the body, the biological body has grossness, it has those manifested 5 elements in it. Why should the body fall away when the consciousness merges ? It need not. It is conditioned, limited by the visibility, tangibility. As a tree has a potential life, the biological organism has a potentiality. It may live, it may fall away. There is no cause and effect relationship between merging of the consciousness and falling away of the body - because that merging was not death. That merging was an enrichment. So the body is not retained by the realised or enlightened persons intentionally. They neither give up the body intentionally nor do they retain it. They live in it, because it is there, - as long as it is there. Intelligence being the energy through which they operate, they take care of the body. No attachment, no indulgence, no suppression. Its a marvellous aesthetic relationship.

As you take care of a child, the self-realised or enlightened person takes care of the body - feeds it, clothes it. Because there is no identification with the body there is no attachment to the body. The handling of the body by an enlightened person is like playing on a *Sitar* or a *Veena* by an artist. They know the whole mechanism of the *Sitar*, where to handle, how much to touch, which string to touch, how much tension to keep in the strings. They don't allow the strings to become loose nor will the artists make the strings too tight, then only will there be music.

The body is not retained by the enlightened person to do something for the world out of compassion. People do attach the motivation of compassion to persons like Socrates or Jesus or Buddha. They say out of compassion they retained the body and they worked with the people. If you live in the biological organism you live in the society where you were born : It is not a question of choice or selection. You were born there amongst the people. There is no motivation, no conscious movement. It is all *'Leela'* of spontaneity in the life of an enlightened person. It is the cosmic intelligence, the supreme intelligence operating through the individual but it is not the mission. If the person says : 'it is my mission' or he is doing it out of compassion then I think enlightenment was only an idea for him. No motivation, no mission. There is only the sacredness of spontaneity, of effortlessness, the elegance and beauty of innocency. No thought content in the movement of the person. Thought as an instrument might be used but it is not the content of the movement.

You know, however much I may try to communicate, it is a futile attempt, because the Divinity of Life, the spontaneity of Life, the majesty of innocency defies description, verbalisation. All such efforts as are being done today have been made through untold centuries by *Sages*, *Yogis*, *Rishis* but they only point out to us what is not. The word is not the thing and whatever is being described is not that which is described. We have to peel the words as we peel the fruit - assimilate the meaning and throw away the words.

8. *Freedom at the First Step*

Transformation to Transmutation is not the result of manipulation of psycho-physical states. The ancient Indians, the Tibetians. the Chinese and the Japanese have developed through centuries a number of techniques for manipulating the psycho-physical states and the faithful adoption of those techniques have brought about certain changes on the periphery of psycho-physical behaviour. Like changes on the verbal level - developing new terminologies, changes in physical behaviour - affecting the quality of the biological structure to a certain extent, and yet at the core of the being the human race has remained the same - barbarian, violent, acquisitive, assertive.

Manipulation of psycho-physical states may cause peripheral changes without touching the center at all and we are concerned after all, about the center, the source, the beingness of Life.

Those of you who have been here from the beginning of these classes might recollect that we have observed very carefully that in the cosmic life the wholeness and its dynamism emerges as manyness; the oneness manifests itself as the manyness without becoming many, the movement of manifestation does not violate the oneness, the organic wholeness of Life itself. We are concerned and interested in finding out if in the life of human beings it is possible to respond to the need of manifesting many functional roles, without affecting, mutilating, damaging the Beingness of Life.

As the oneness of cosmic life manifests itself as manyness without causing separation, is it possible that the organic wholeness of our being manifests various functional roles without mutilating the majesty of being whole ? We had observed, if you can recollect with me that the manifestations have a majestic inter-relatedness. Is it possible that the inter-relatedness in the human species can have the same quality of harmony, of reciprocity which is the breath of peace and non-violence ? It is only when mutuality or reciprocity is violated for any reason what so ever that violence comes about and we have seen that manipulations - intellectual, emotional, psycho-physical have not served the purpose. The human species is far away from harmony manifesting the dignity of inter-relatedness and grandeur of beingness or wholeness. That is the challenge.

We are going to explore if meditation can help get the human race out of this stalemate, this psychic stalemate, this psychic blind alley where we are stuck up. Inspite of all our civilization, culture, technology, religions, teachers, masters or whatever, we are stuck up. Our psyche - individually and collectively stinks of assertiveness, aggresiveness and violence. We are far away from reciprocity or mutuality which is the essence of inter-relatedness. We might have developed inter-dependence of individual and groups that are called nations but inter-dependence is radically and qualitatively different from inter-relatedness. In the inter-relatedness the freedom is not at all affected and therefore no exploitation is possible, but in the inter-dependency that we have created through innumerable structures and codified patterns of behaviour we have landed in systems of exploitation sanctioned in the name of politics, economics, religions or spirituality and we have made life a very messy business. We are exploring if there is a way out of this mess.

If there has to be no manipulation of psycho-physical states, it seems vitally necessary that this thought structure does not move. Its movement is a movement of collective conditionings which have been fed into the human body. The human structure is a very complex structure that we live in, but you cannot separate biological from psychological, physical movement from psychological movement - it is a marvellous complex structure. The movement of thought structure seems to be absolutely irrelevant to meditation or a new exploration. Ours is a non-authoritarian approach, we are not at all interested in theories about meditation, techniques about meditation that might have been or are globally accepted, standardised and organised. We are not interested in that structural behaviour at all.

Meditation has nothing to do with the movement of mind, with the movement of thought : and this first step is looked upon by the human species as the greatest hurdle. "How can there be an exploration without the movement of mind, without the manipulations of the ego, the *ME*, without techniques ?" The human race intellectually sees very clearly and logically that meditation has nothing what so ever to do with the mental movement but there is emotional insistence inside, that exploration must take place through the movement of mind. "If the movement of mind or thought can invent science and technology, build up languages, philosophy, theologies, can create marvellous structures - economic and political, why can't the same movement help us in the exploration of the Divine ? It must !"

If the mental movement channelised according to Christian religion does not help we'll turn to Hindu - the Hindu pattern of mental movement, it that doesn't help we'll turn to Buddhist, but the mental movement has got to yield, has got to yield the secret of the Divine. That is the inner insistence - unverbalised insistence of modern man.

In very rare cases is there even the possibility of tentatively accepting the urgent need to let the *'ME'*, the *'Self'*, the *'EGO'*, the monitor of the thought structure to go into non-action. Addicted to the movement of knowing and experiencing, measuring and evaluating, judging, collecting theories, ideas and repeating them - addicted to all these activities there is not that pliability even to see and experience tentatively the unconditional, non-movement or non-action of the thought structure and if the first step is not correct then the whole direction of the quest could lead us in the wrong direction altogether. It is the first step that is the most important.

Do you see with your friend Vimala that meditation has nothing to do with mental movement or manipulation of the states of consciousness through *mantra*, *tantra*, *bhakti*, *yoga* and so on ? Unless the sensitivity is released from the clutches of these built-in inhibitions we cannot proceed. Then we listen to seers like Krishnamurti and privately going home we follow our favourite techniques. "Let him say that, it may not be necessary for him but it is necessary for us !"

Thought measures life. The movement of thought is the movement of measuring by the traditional, conventional, historical measurements, standardised by the human race. Thought is out to measure Life - the only way it knows of relating to the cosmic life is measurement. It measures life by time, it measures life by space, it measures life by dividing it into the *'Me'* and the *'Not-Me'*. It measures life as good and bad, sin and virtue. If you observe the movement of thought in your own daily life, you might notice as the speaker has done, that the movement of thought is the movement of measuring, comparing, judging.

How can we measure the Wholeness, the organic Wholeness of Life within which we are living ? We are not separate from the Wholeness of Life. We are not outside of it, we are not outsiders to stand away from the Cosmos and measure it. We are in it. All the movement of life is within the wholeness. It is the movement of wholeness within the wholeness. The cosmic dance of emerging as many and merging back into the oneness goes on in the womb of that Wholeness. The human species has the audacity to imagine it was outside, independent of the Wholeness ! To look at itself independent of the Wholeness, to look at the wholeness and measure it, to qualify it, to modify it, to judge it, to dictate terms to it - and I am not exaggerating - don't you dictate terms to god ? Your gods and goddesses must be just to you and if you have chanted their names, he or she must provide certain things to you - you dictate terms, you look at him as your manager. You want him to provide your psychological needs and wants. He must be a father or a mother or a child to you. Has not it been rather a juvenile game all these twenty centuries ?

We are born within the wholeness of the wholeness, we are living in the wholeness as the fish are born of water, live and move in water. We are within that organic, ever dynamic oneness and wholeness of Life. We are part of the cosmic dance of emergence and merging back.

Emergence is what you call birth and merging back is what you call death. But we cannot see the wholeness, the oneness, the Divinity, the sacredness because we are all the time busy manipulating the enclosures in the name of security and isolating ourselves. Our efforts are to isolate ourselves from the wholeness. Imagining a separate entity like the *'I'*, the *'ME'*, the *'Ego'*, the *'Self'*, wanting to perpetuate it. Perpetuate it till you are alive and perpetuate it when you die through your children. Perpetuation of the entity of the *'ME'* - My name, the name of the family, the honour and dignity of the family. So we want to perpetuate the continuity, the identity. Is it not the perpetuation of isolation ?

This is an intense talk, this is a sacred sharing with serious minded inquirers and truth is merciless. Like the light that pierces through the darkness truth pierces through all the falsehoods that have been built though they may be very pleasant to us and we might have been addicted to the falsehoods.

If the thought moves, it will perpetuate the isolation in the name of security, it will protect the enclosures. The movement of the mind, the movement of thought, the movement of knowldge is the greatest hurdle in the exploration. The movement of the knowledge, the activity of knowing, experiencing which is inevitable and so significant and useful in order to function as a member of society has no relevance whatsoever in the exploration of the Divine, and we as a species have been knaively insisting that it is useful in this aspect of life.

If the thought moves it is going to manipulate, it is going to measure, it is going to compare, it is going to judge - it has been trained that way. None of its fault. So the exploration requires that we equip our psycho-physical structure with the sense of freedon. Freedom is inevitable at the first step - unconditional freedom. Not freedom in the end, at the last step as the culmination of something that we are going to do but a sense of unconditional, utter freedom at the very beginning is necessary for equipping the whole structure with sensitivity. Unless there is freedom there cannot be sensitivity. A sense of freedom has the dynamism to de-condition the consciousness because the conditionings exist on the conceptual level. It is only a sense of freedom that will release the psyche from the bondage of thought structure. Are we willing to let thought stop moving for the sake of exploration ? Are we willing to sit down with ourselves and let the mind stop moving ? Watch its movement. In the beginning it will move because it has been trained to move. Watch its movement without reacting in any way what soever.

To put yourselves in the state of observation, which is reaction-free attention is the way to get released of all the shackles of the past. For the movement of reactions is the link with the past, it brings with it the total human past. We can begin by spending some time with ourselves alone, watching the movement, in order to grow into the dimension of observation. The watching by the 'I' consciousness is not a state of observation. The 'I' can watch, the 'I' cannot observe, the 'I' being condensed human past. But in order to learn, one spends time with oneself. In order to get released of the shackles of the mental movement one learns to get acquainted with it and watching is the only way of getting acquainted with it.

A few years ago the speaker used to use the word '*watching*' and '*observing*' to mean the same thing. But as one dives deeper into the ocean of cosmic life one notices the very subtle nuances between the two. Observation is the state, the dimension of consciousness while watching is the movement of learning.

It is a new angle from which we are jointly venturing to see the mystery of life. Not only a non-authoritarian but a non-structural, non-patternised perception. A non-structural approach.

We have been talking about non-authoritarian approach to spiritually since last few years but the point that the non-authoritarian perception requires a non-structural approach (and our very perception is structural) - has not been emphasised to the extent it needed to be.

In order to get acquainted with the mechanism of mind, we spend some time with ourselves and watch the movement of the mind. We have known about the mechanism but we are not acquainted with the faculty of its movement. We are watching in order to get acquainted with the mechanism of the thought structure. When the ignorance is expelled through that watching, that intimate encounter with the thought structure without reacting, without identifying, the very act of watching thus takes the wind out of the sail of the thought structure. It is our identifying with the movement that keeps it going. If at all we look at it we watch it without any reaction, judgment or identification. So there is no impetuous for the thought movement. And mind you this looking, this watching has to be extended throughout the day. When you sit down for an hour you are learning but it has to be extended throughout the day. While we move through relationships, we are watching the movement of relationship - my movement as a mother, as a wife, as a husband. We are looking at it - not reacting and calling it good or bad, not evaluating it, but we will watch how we move through the various functional roles that are inevitable for a social life, for a family life. Family is a miniature society. So we learn to watch our movement in the functional roles, not trying to change them. You are not going to touch them, see them for what they are - your pettiness as a wife or husband, your desire to dominate, your dependencies - you will get acquainted with the content and the non-identification with what is watched and looked at is the beginning of getting free from the shackles. They are not physical chains or shackles that you will have to break with some instrument, it is only the identification that is the shackle. The chain, the bondage has only a conceptual content - it has no factual content. That is why no manipulation can break it. It is only watching, looking, understanding what is that results in non-identification and freedom.

The watching, the looking, the reaction-free perception, is the gateway to freedom. The whole day becomes a classroom, the movement of relationships becomes the opportunity to learn, they become your teachers and you learn. Your living becomes learning. Living the movement of relationships becomes the movement of learning. Far away from the acquisitive movement of knowing and experiencing - you are alert and on your toes - learning, not allowing a single minute to be wasted because the opportunity to learn is only today, now, here. We are not talking about a technique or a method, we are exploring if we can learn. For what ? For equipping of the whole system with a sensitivity and the waters of sensitivity will wash all the conditionings out of the system. That is the only purpose of learning. If one can learn in a single moment well one is free instantaneously - one sees, one learns and one is free. If one does not have the passion, the intensity then learning may take time.

With the act of learning is the mobilisation of Intelligence and in the act of learning is the release of that energy of Intelligence. The movement of knowing, of experiencing keeps you rooted in the thought structure but the movement of learning releases the inner most energy of Intelligence. So you see a sense of freedom as the first step and the release of the energy of Intelligence as the second step. If you can call it second. This is a verbal conversation, so you have to use certain words. There is no first and second, really.

If this first step is taken correctly, no other step may be necessary, the first may be the last.

9.

Purification of Perception

Let us look at the content of the word 'meditation' this morning but before we turn to 'meditation' let us go into the purification of perception.

Every one of you must have seen what you call a 'river'. Have you ever questioned whether the river exists outside your mind or the river is inside you, inside your mind ? What your eyes see outside, is a curvature in the earth which you call the bed of the river and an amount of water moving, rushing through that curvature - that is all you see - the curvature and the water. The earth seems to be steady, the bed of the river seems to be steady and the water seems to be moving. Perceiving the steadiness of the bed of the river and the movement of water you have created in your mind an identity that you call 'river'. Can you see that the 'river' has no existence apart from your thinking process - apart from the process of naming and identifying - which is a movement within you ? Does a 'tree' exist outside the human mind ?

This is not a meaningless exercise that we are indulging in. We would like to clarify the implications of the term purification of perception. Purification of perception is perception that is purged of the acceptance of all authority, purged of the authority of the past, the authority of words - otherwise the word might create an illusion that the word itself is the thing. The word is not the thing. The word indicates an idea and the content of civilization is a network and inter-action of ideas. What you call knowledge is an organisation of ideas. You go out for a walk, and you say onto yourself or unto others that you have been to the forest or that you have been to the woods. Factually you have seen the trees, perhaps you counted them, perhaps you saw a cluster of trees and you called it a wood or a forest. Forest does not exist outside your thinking process. And if you have patience with me what you call the 'treeness' of a tree is in your mind not outside.

To purge perception, to purge the act of perception of the authority of words, of the authority of ideas is absolutely necessary because meditation is an alternative way of living in which there is no authority of the past. It is an alternative way of living where there is communion with what is. You may call it present if you like. But the word 'present', is meaningless because past is an idea and future also is an idea - in between two ideas is sandwiched the Reality of life, to which you give the term 'present' and perception is the root of what you call living.

Living is movement of relationships - rather, it is a movement of relatedness - that is a better word. This inter-relatedness or reciprocity or mutuality does not happen in our lives because the perception itself is cluttered with the authority of the past, it is polluted - so the perception results in grafting the past upon the present. I'm sorry for taking you into such a depth this morning, but the time is short.

In order that a purification of perception takes place is it not necessary that you allow yourself the privilege of learning to be with yourself and the movements that are taking place within yourself - turning away from the so called 'outer world' ? Is it not necessary to be alone with yourself so that learning takes place ?

The learning begins with looking. And the act of looking, the act of watching, if you are alert, makes you aware of how looking is not perceiving looking is only propagation of the past, resulting in the grafting of the past upon the present. Unless you sit down and spend some time with yourself even this discovery cannot take place.

Religion is the personal discovery of the meaning of Life. It is not acceptance of theories and experiences of other people, however noble and 'sacred' in quotes they might be. Religiousity cannot be second hand. It is a personal discovery, blossoming from the personal, intimate encounter with Reality. In order that the encounter takes place one has tp educate oneself and grow into the state of pure perception, of bare cognition or observation without the observer - whatever you would like to call it.

You begin by looking, become aware of the content of looking and the amount of pollution involved in that looking. If you so become aware then the authority of the pollution of the past, the authority of the theories, ideas, definitions, descriptions wither away. It can wither away in a fragment of a second or it can take years to happen depending upon the intensity, the integrity, the passion, the dedication behind the inquiry.

You know what freedom is ? It is perception of bondage. Understanding of bondage is the beginning of freedom. They are not two different categories - bondage here and freedom there. There is only Life and Living. One learns to look and when the looking, the watching is set free of the shackles of words and ideas, it gets converted into pure perception. You know spirituality is as precise as mathematics, as precise as physics or even more. It is a science, it is not some emotional, sentimental hobbnobing or fussing around.

At the very first step acceptance of authority gets brushed away - completely, unconditionally. Insecurity which is the essence of freedom is at the very first step and we have been trained in bargaining, in calculating, manipulating. We have been trained to look upon every movement of ours as an investment of the future. The present has no meaning for us what so ever. It is the imaginary future for which we are living, gathering, collecting, storing - not only food or clothing but thoughts, ideas, theories and repeating them, continuing them and believing rather knaively that propagation of ideas and theories constructed by others, grafting upon oneself experiences gone through by others, is being religious or spiritual. It is high time that we got out of this whole knaive business and give authenticity to spiritual life.

When the casual looking or the looking which is only the propagation of the past gets purified, gets converted into perception one has already set oneself free. I don't know if it is possible for the speaker to share with you what she would like to - that freedom is in the first step of perception.

Meditation is a way of living free of authority and wherever there is no authority there is no effort. It is the acceptance of authority that leads to the proximation of your behaviour to what you have accepted and the movement of approximation is called effort. All the time I am trying to approximate my behaviour to that of Ramana, Aurobindo... why should you approximate your behaviour, the quality of your relationship to that of others ? Why should you become second hand ? In the name of security we have accepted becoming second hand, third hand and therefore there is no vitality, no freshness in our life at all. Meditation is first hand living. When there is no acceptance of authority, no effort is needed.

Meditation is a way of living where there is effortlessness. Effortlessness in the movement of relationship, effortlessness in aloneness. I wonder if you will see with me that it is authority which creates motivations, it is authority - acceptance of authority that creates an illusion of directions and destinations. When you have not kept clanadestinely, in a stealthily way some terms of reference inside your psyche, when you are left completely vulnerable and insecure to meet with Life as it is, then only there is the emergence of what you call spontaneity or the movement of Intelligence.

Immediately a question, rather a reaction would pop up in your mind : "How do you move in society, how do you do your job ? How do you meet your neighbours ?" You rely upon spontaneity - that which comes up when you are faced with challenge. No terms of reference, no equipment, no defence mechanism - with a completely naked psyche you meet people and you live in this mad cruel world.

Human beings being multi-dimensional - we have to live with the cosmos, with the cosmic life which is structure-free and pattern-free, which is a organic wholeness. In relation with that organic wholeness, in relation with that mysterious inter-relatedness of nature and man - of non-human species and human species - the dimension of spontaneity, the dynamics of spontaneity is necessary.

Life is organic wholeness, mysterious inter-relatedness. The dance of emerging and merging back, the beingness of Life emerging into manyness. The oneness emerging into manyness and merging back into the oneness. The being does not become many, the being does not create many. There is no creator and creation, no being and becoming. In the being itself there is an emergence like the emergence of waves and ripplies on the breast of ocean. If you try to catch the ripples and waves in your hands, it will be only water. Life is a cosmic dance of emergence and merging back, emergence that you call birth and merging back that you call death.

There is no creation - neither the creation or destruction, neither creation nor creator but just a majestic wholeness with inexhaustable potentiality of manifesting. The one manifesting itself as many, the beingness manifesting itself as many.

This would sound to you as poetry, this is not poetry, this is how it is.

Coming back to the Man-made world we are going to explore the alternative way of living. The Man-made world is a world of limitations and the cosmic life is limitlessness. Man-made world is an enclosure, a global enclosure of what you call society. Like the wood, like the forest society does not exist any where. Human beings exist and it is the extension of their beingness, it is the inter-action of their relationships which you call society. Society exists in your and my mind, outside of us there is nothing like a society. The structures are in the mind but these structures are necessary that is why I called them limitations in the name of economics, of politics and so on. As you feed the body with food, you feed your brain or neuro-chemical system with what you call knowledge patterns or thoughts. Food is necessary for the maintainance of the body, enabling the body to move. And in order to live in society this acquisition of knowledge, of techniques is necessary. As you acquire food and you feed your body with it and store it in your house, in the same way you acquire what you call knowledge. You acquire the knowledge but you do not accept the authority of the structures. As you live in the enclosure of what you call your house, you live in the enclosure of what you call society.

We are talking about an alternative way of living, which is a meditative way of living - acquire knowledge let it flow through you, let it be utilised in its relevent field without creating a knower.

If we look at the root of all human misery we will find that misery is built upon our stupidity. We do not know how to relate to the structures and use them without identification, without creating a sense of authority out of them. Structures are not sacred, it is only Life that is sacred. Patterns have no sacredness, whether you create them in the name of religion, spirituality or politics. It is the pattern-free, structure-free virgin dynamism of Life that is sacred, that is Divine. Where-ever you have touched it with thought you have manipulated it, you have structured it. It has a utility but not sancity. It has a utility but no authority.

An alternative way of living is feeding the brain and the system with all the knowledge, the techniques-acquiring all that, using it without getting identified with it. It is only identification with the knowledge that creates an illusion of the knower. It is the creation of a knower that builds up your bondage. Knowledge itself has no power to bind you. It is the creation of the knower that is the obstacle. You have a beautiful, sensitive body and the sensitivity gets into touch with their respective objects outside and they bring back to you sensations. Sensations are converted back to electric impulses and the brain interprets them. It is a marvellous process of what you call experiencing.

Contact with the outside world through the senses which are very delicate, very tender - it is quite hard and arduous work to keep your sensual system pure, healthy, supply and elastic. Let the experiences flow through the sensual system. Nothing wrong in a sensual, sexual experience but you create an experiencer and you get stuck up in the experience and its likes and dislikes, its value structures, its preferences, it prejudices, its theories.

If the sensual contact with objects is allowed to flow through you without creating an experience, then the limited, man-made world cannot corrupt you. As the oneness of Life manifesting itself into manyness does not get corrupted, does not lose its vitality, does not get mutilated. In the same way you acquire knowledge and you appear as a individual playing the role of a father, a brother, a son - you are one appearing as many. There is no identification with the father-ness, son-ness, daughter-ness, sister-ness and you don't tie so many knots inside but play the roles sanely, completely with the magnificance of an inner equipose - then your appearing as many, functioning as many, your acquiring the knowledge of structures and handling of structures shall not corrupt you. In the man-made world one has to learn to let the knowledge flow without creating a knower and let the experiences take place without creating an experiencer. That is the way of meditative living.

Meditation is an alternative way of living. You have to use language, you have to use symbols - 'time/space' - all these norms and criteria all the measurements, but in our stupidity we allow the measurements to become authority, knowing fully well that 'time' is something we have created as a measurement. It has only a conceptual content and no factual content - knowing this fully well, yet the idea of time, the measurement of time as hours, days etc. becomes our prison house and strangles our intellect. Meditation is an alternative way of living where you reconcile to living in the man-made world of limitation, you use those limitations as psychological enclosures without getting identified anywhere, without getting stuck up anywhere.

You see what a marvellous responsibility we as human beings have ? When there is no knower and no experiencer there would not be any dogmatism. You don't become dogmatic, insistent, assertive, aggressive. Indentification is the source of aggression. Verbal aggression is the beginning of physical violence.

The word meditation has been identified with psycho-physical exercises, concentrations, methods, techniques, *Kundalini*, *Shaktipat* - the word has been abused and missused in such a callous way.

No authority and no effort. Freedom from authority and freedom from the struggle of efforts. Once you know that these man-made enclosures are only to be lived in, then the sense of comparing yourself with others - he has a palace and I have a hut, he has millions and I only have thousands - the sense of comparison and the ambition for competition disappears completely. Your economic life becomes simple - no vanity, no pride about your scholarship, erudition etc. and your social life becomes simple - you do not move around with a begging bowl for sympathy, acceptance, prestige, acknowledgement etc. Reconciled to the limitations, to the enclosures you live and move in it.

Can you see with me that effortlessness is the content of Silence. Silence is not sitting still, it is a way of living. In order to learn, you may have to go through allotting some period for sitting down quietly, that is, only during the period of learnig. You know what learning is ? Learning is equipping yourself for the vulnerability and insecurity of freedom - that is learning. If you listen, understand and instantaneously you are free then the time duration for learning is not necessary. But equipping, purifying the biological structure requires time.

Silence is inner unconditional freedom from the authority of the past. Silence is unconditional freedom from effort and therefore the alternative way of living, that is Meditation. It has no repetition at all - it is moment to moment. In the moment of relating you are living, in the moment of aloneness you are dying. It is living and dying - like inhaling and exhaling. To be alone is to die to the sense of being 'somebody' or being 'something'. Is not that the content of death and dying ? To be alone is to die to the sense of being 'somebody' - sinner, saint, holy, knowledgeable, respected, rich etc. To be alone is to die to being something according to the definition of society, according to the value structure of religions. Physically isolating yourself may not lead you to the aloneness, it may - it may not. That is what we are afraid of - dying to the sense of being somebody. Dying to all the images that you have built up about yourself, is being alone.

The way we are tackling the theme may be unusual, unheard of to many. It is a non-conventional way, non-traditional approach - but I am really grateful that Life brings you and me together.

The human race is standing at the threshold of a new era where nuclear science and the alternative energies - the bio-energies are creating a context in which the human psyche has to free itself completely of the traditional, conventional perceptions. It is the quality of perception that determines the quality of your perspective. It is the perspective that determines the value structure and it is the value structure that shapes and moulds the quality of your relationships. So we are emphasising the purification of perception.

10.

Aloneness is the Movement of Unfoldment

My words are addressed to those - perhaps a handful of them on this planet - who feel an urgency of setting themselves free of the shackles of acquisition, attachment, jealousies, possessions, pleasure mongering and aping patterns.

Exploration of a new dynamics of cosciousness and new dynamics of relationships will have no significance for those who feel fulfilled in playing the game of acquisition - renunciation, attachment - detachment, indulgence - deprivation, seeking pleasure - finding out network of escapes from pain. If they feel satisfied in imitating patterns of verbal and psychological behaviour, religion has no meaning for them.

It is nothing else and nothing less than exploring an entirely and qualitatively different way of living. Please do see that religiousity is not acquiring ideas, cultivating convictions and exercising them intellectually. It is not psychological identification with different patterns of behaviour. It is nothing less than a total mutation - both in the quality of consciousness and dynamics of relationship. If this is clear let us proceed.

It was said yeasterday that the content of Meditation is aloneness and lest this provoked confusion, let us look into the implications of 'aloneness'. There is no dichotomy between aloneness and relatedness. Relationships need not mean dependencies.We are going to look at this phenomenon of relationship, the connotation of relatedness and the burden that dependency carries along with it. Really learning is somethig fantastic and perception of Life as it is quite an ecstacy.

It is quite possible that one might imagine a contradiction or atleast a dichotomy between aloneness and relatedness. The modern man or woman devoted to argumentation - imagining argumentation as the essence of inquiry - might say : "Well on one hand you say Life is relationship and living is relating and in the same breath you talk about meditative way of living, saying that meditation is aloneness. Are you not contradicting yourself ?"

Now, look if you would take the verbal voyage and are willing to peal the words and perceive the meaning they contain, if the willingness is there, let us proceed. This is a class not a formal discourse.

The Cosmos which is organic, dynamic wholeness is alone. When you say it is a wholeness, you imply it is not a totality built up by the manipulation of philosophical theories, it is not a totality built up or manipulated by the scientists putting their electrons or protons or neutrons or super strings or whatever together. Putting them together as the children put the blocks together and play mechano. It is not a manipulated totality of pieces being integrated together and creating a totality. It is a self-created, self-sustained organic wholeness. So I say it is 'aloneness'. Please do see this.

It is aloneness or oneness that manifests through the emergence of innumerable shapes, sizes, colours, energies and through the solidification of those energies or what you call material objects. The emergence of all these is taking place, has been taking place for millions of years and the emerged forms playing around in the wholeness merge back some day, some moment. The dance of emergence and merging back goes on in the aloneness, in the wholeness.

The wholeness of cosmic life is related to the manyness of material objects, as the waters of the ocean are related to the ripples, the waves, the storms taking place on the breast of oceans. There is a relatedness without dependency, there is a mutuality, reciprocity. The emergence of manyness, the emergence of forms and objects enriches the wholeness. It does not detract anything from the organic wholeness. Not only that they are not parts of the wholeness as you have parts of motor car but they are the wholeness themselves. Every human being is a tiny wholeness - demonstrating the cosmic holiness, representing the cosmic wholeness. A blade of grass, a leaf of a tree, a drop of water - they contain the quality of that wholeness and creativity.

If this is clear let us come back to ourselves. From the cosmic life around us. Let us come back to the cosmic life within us. We are not outside the wholeness of Life, we are not apart from it or separate from it. We are within the wholeness - sharing the organic dynamic nature, sharing the inexhaustability of creativity.

Born in a society we have responsibility of relating to man-made structures - physically and intellectually. We have the responsibility to relate to the self-created, self-sustained Life around us on the one hand and the responsibility to relate to the man-made world and the human beings around us on the other hand.

In the human society there seems to be two ways of functioning, two ways of relating : One is a functional relationship : You acquire knowledge and you accept the responsibility to utilise that knowledge and function as a teacher, a lawyer, a doctor. This is a functional responsibility and you have to operate in the man-made structures with others who are functioning the same way - acquiring knowledge, utilising that knowledge efficiently, competently - otherwise the computers will take over. You are now co-existing with parallel brains - whether it is calculators, computers or robots. So with precision, with competency, with accuracy you have to function. That is one responsibility. In this functional relationship whatever responsibility you take over, you have to play the game as they play the game of cricket or tennis. There are rules and regulations. You cannot say, "I have learnt how to play cricket so I will play as I like." Your likes and dislikes are irrelevent to the rules and regulations of the game. The efficiency depends upon your inner freedom from your likes and dislikes. You may not like the persons who are members of your team but when you are on the playing ground your likes and dislikes have no relevance, no significance, no meaning. It will spoil the game. As you play the games and go by the rules and regulations, you move in the structures of sociery as an engineer or a lawyer and play the game by the rules and regulations.

Functional responsibility has to be discharged without a sense of identification leading you to attachment and then obsession. Every identification creates a stiffness and rigidity. You build compartments within your wholeness and exclusively get attached to them. You do not remain the whole. Indentification stimulates intolerance, then you cannot tolerate difference of opinions, you cannot tolerate a different approach than yours. You become dogmatic. If your functional role requires you to be assertive, you have to learn to exercise assertion if necessary in relationships, without psychologically becoming assertive. We are talking about an alternative way of living, an alternative dynamics of human relationships. This is what we are waiting for. The human race is on the threshold of a new culture enriched by natural and social sciences.

As identification is a sickness that creates psychological complications, there is another sickness in the human psyche today - that of constant comparison with others. Earn the money - why does not the matter end there ? This unverbalised sense of jealousy, sense of comparison is cooking up suffering for yourself. You cook it up in your memory. So while discharging the functional responsibility it is very necessary for the health for the wholeness not to have a sense of comparison and jealousy. Please do see this. If you see and feel that truthfulness, decency, straightforwardness, non-stealing, non-cheating is the essence of humanness, why does not one feel fulfilled by living truthfully ? If there-is comparison and jealousy you can never feel fulfilled. If the discharging of functional responsibility does not get complicated by psychological attitudes of identification or comparison or jealousy, life can become very simple.

Since last two centuries human race has been anxious to change the motivations behind ownership and possession of property, has been anxious to end aggression, exploitation and violence, that has been the concern of socialists and communists alike. Please do see this, because in the total transformation you cannot exclude the social content of your life. Whether it was Marx or Engel - for they felt, if the individual is not allowed to amass property and if the state takes over, then the individual psyche would be free of this sickness of ownership of property and profit-making for oneself. Amassing wealth, leaving the inheritance for the progeny which becomes the source of further exploitation - all that would come to an end and there would be a new attitude towards money and property. Much human blood has been shed in these experiments. Not because they were cruel people, they were also inquirers as you and I - they replaced the sense of individual ownership by state ownership - but that did not work because the state has to be managed and the state has to be managed by managers. You create a new managerial class. The same ownership, property, power in the name of state, not in the name of family. All the privileges in the name of being an officer, being a politician being a Prime Minister. Do you see the need is for changing the quality of the content of consciousness and the need is for changing the dynamics of relationships ? That has not happened and we are learning from it.

The challenge is for revolutionising the functional relationships and the way they are discharged. The need is for utilising the knowledge efficiently with care and concern, with the sense of responsibility without psycholigical involvement.

Now you come to the other realm of relationships which could be called psychological.

I'm born as a child in some family - so one has to play the role of the father, the mother, the son, the daughter, the brother, the sister etc. I'm born, in the midst of a network of relationships and they have their own patterns sanctioned by society. The child must behave this way, husband that way, the wife this way - sanctioned by society, standardised by society, standardised by religions, traditions, conventions and you are expected to live upto the standards, upto the expectation of family. How does one retain the 'aloneness' while moving in this network of relationships ? The functional relationship was for eight hours a day, here it is for twenty four hours a day - living under the same roof, sharing the same table etc.

In this field of relationship is it possible that one unfolds one's being and does not use the movement of relationship acquisitively ? Can relationship be a movement for manifesting what 'I am', unfolding what I am', rather than an opportunity to acquire something, to bargain and to buy something ? You cannot buy acceptability, you want to buy a sense of belonging. Therefore acquisition, attachment, expectation, suffering has been the way of human relationship through untold centuries. To relate has meant to own. As you possess a piece of cloth do you want to possess another human being - because he is your husband or she is your wife ? Can there be a ownership between human beings ? The challenge that is facing us today is whether the human race is willing to explore an alternative way of relationship. To find a way of relating where you are unfolding the content of your being and where you are grateful to the other person that they respond to your needs - your sexual needs, your sensual needs etc. Not creating a pattern of behaviour for them. To be grateful to each other for the opportunity to unfold whilst moving through relationships. To relate non-acquisitively. To be together, to share life, to share responsibilities without trying to own and possess one another. The other person cannot live for you, you have to live for yourself and the act of relationships is the movement of Life. As the Being is fulfilled in the emergence of forms do you feel fulfilled when you unfold yourself as a newly married wife, as an adult mother, as an old woman or man ? Do you feel fulfilled by that unfoldment ? If the unfoldment releases a sense of fulfilment then you would not expect anything in return for that unfoldment.

Aloneness is non-acquisitiveness, aloneness is absence of expectations. Aloneness is the movement of unfoldment, manifesting, expressing unconditionally in a non-bargaining attitude.

Do you see non-acquisitiveness and non-possessiveness are going to be the criteria for the new human culture that is going to emerge out of the synthesis of science and spirituality ? Non-identification functionally and non acquisitiveness, non-possessiveness psychologically. Then you can be alone and you can relate with others without creating a sense of dependency in them or in yourself.

But the problem is that you feel fulfilled only when you feel you are needed by others, you must become indispensable to the other. Is not that the problem of the old people, that they feel they are no more needed and thus they create a sense of loneliness because they are not willing to live alone inwardly. They want to be needed.

Relatedness need not create dependency. Dependency and domination go together. You need the other and you let the other dominate over you or you make the other depend upon you, and you dominate. Dependency and domination are the obverse and the converse of the same thing.

When you feel fulfilled in being what you are and you feel fulfilled in unfolding what you are then the relationships can be non-bargaining, non-acquisitive, non-possessing and there can be harmony of bliss in sharing. But unless there is the jealousy and suspicion you don't feel there is love. Unless there is the sense of owning, possessing, we don't feel the gratification. The existential fact is that of ownership, domination, dependency - first get attached and then renounce. What a juvenile game ! First half of Life is spent in getting attached and clinging to things and to human beings and the second half of Life is spent in making efforts for detachment and renunciation - running helter and skelter !

The challenge is psychologically to retain the 'aloneness' and yet move in relatedness. As the social revolutionaries replace the sense of individual ownership by state ownership all the organised and institutionalised religions replace the sense of attachment and belonging from the family to god or to guru. Get attached there, create a new authority, belong there and so continues the same comparison, jealousy around the *gurus* and their dogmas and their *ashrams*. There it was replaced by that ownership, here it is replaced by creating an identity called *guru* and the whole game goes on. These new patterns have not resulted in elimination of the basic imbalance that acquisitiveness and possessiveness create in human relationships.

We are talking about an alternative dynamics of relationships and a new dimension of consciousness. That is the challenge. The question is whether the human race wants to dodge the crisis, to dodge the challenge or is willing to face it.

Somebody was saying that Vimalaji is very intense and jumps into the depth this year. These have not been public talks, these have been private classes for advanced inquirers, so there has been a merciless straight forwardness and a ruthless diving and taking the listeners right to the bottom, to the depth. One feels the urgency - the urgency for revolution. Though you might have suffered from my intensity and directness or merciless penetration, I'm not going to apologise. Thank you.

All Books by Vimala Thakar (English)

Sr.	Title
1.	A Challenge to Youth
2.	A Scientific Outlook on The Integration Through Education
3.	An Indian Quest for Democracy
4.	Arise, Awake and Act Part-1
5.	Arise, Awake and Act Part-2
6.	Avadhoot of Arabudachal
7.	Being and Becoming
8.	Benaras University Talks
9.	Beyond Awareness
10.	Blossoms of Friendship
11.	Coming Parliamentary Elections
12.	Ego
13.	Exploring Freedom
14.	Fear not Life
15.	FiveTalks Given at Claremont, California
16.	Flame of Enquiry
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20.	Glimpses of Ishavasya
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24.	Insights into Bhagvad Gita
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27.	Life and Living
28.	Life as Teacher
29.	Life As Yoga
30.	Life is Consciousness
31.	Life is Movement
32.	Life is to be Related
33.	Living a Truly Religious Life
34.	Meditation A Way of Life
35.	Meditation Book-1
36.	Meditation Book-2
37.	Meditation Book-3
38.	Meditation Book-4
39.	Meditation in Daily Life
40.	Mutation of Mind
41.	Nijmegen University Talks
42.	Nijmegen University Talks-2
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44.	On An Eternal Voyage
45.	Passion for Life
46.	Path of Nirvana
47.	Personal Discovery of Truth
48.	Pilgrimage Within
49.	Quest for Truth (Vimala Amritham)
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51.	Sadhana and Sadhak
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60.	The Art of Dying While Living
61.	The Ayodhya Challenge
62.	The Benedication of Being Alive
63.	The Challenge of Contradictions in Indian Polity
64.	The Eloquence of Action
65.	The Eloquence of Living
66.	The Eloquence of Ecstasy
67.	The Flame of Life
68.	The Meditative Way
69.	The Message of Chhandogya Part-1
70.	The Message of Chhandogya Part-2
71.	The Mystery of Silence
72.	The Nation on Trial
73.	The Urgency of Self-Discovery
74.	Through Silence to Meditation
75.	Totality in Essence
76.	Towards Total Transformation
77.	Vigil India
78.	Vigil on Global Events
79.	Vimal Dhyan Yoga
80.	Vimalaji and her Perspective of Life
81.	Vimalaji on Intensive Self Education

Sr.	Title	Sr.	Title
82.	Vimalaji on National Problems	87.	What is Meditation ?
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The angle from which I would request you to look at Life with me is something fascinating and fantastic. The process of becoming, the movement of emerging as an expression, as a manifestation does not convert the Wholeness into a Creator. The Wholeness and the manifestations of Wholeness are not divided. There is creator and creation, it remains nothingness and nobodyness, it remains the grand emptiness, all prevading space.

If the nothingness and nobodyness, the Wholeness, the dynamism and the virginity of Life does not get violated by the process of becoming, by the movement of emergence, by the movement of expression. Is it possible for us to learn to enter into the process of becoming without our psychological virginity getting violated, without our nothingness and nobodyness getting affected at all ? That is the crux of the whole spiritual inquiry.

Vimala Thakar
(From the book)